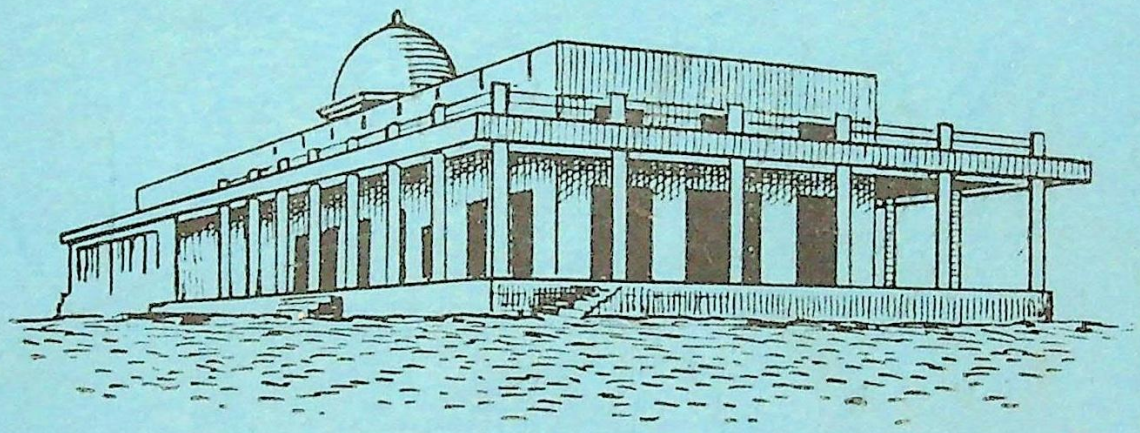
Pathway to God

(A Journal of Spiritual Life)

आत्मा वा अरे द्रष्टव्यः ।



SRI GURUDEVA MANDIR

Academy of Comparative Philosophy & Religion
Belgaum

Vaikuntha Chaturdashi

Sake 1891

Vol. 4 No. 1 **November 1969**

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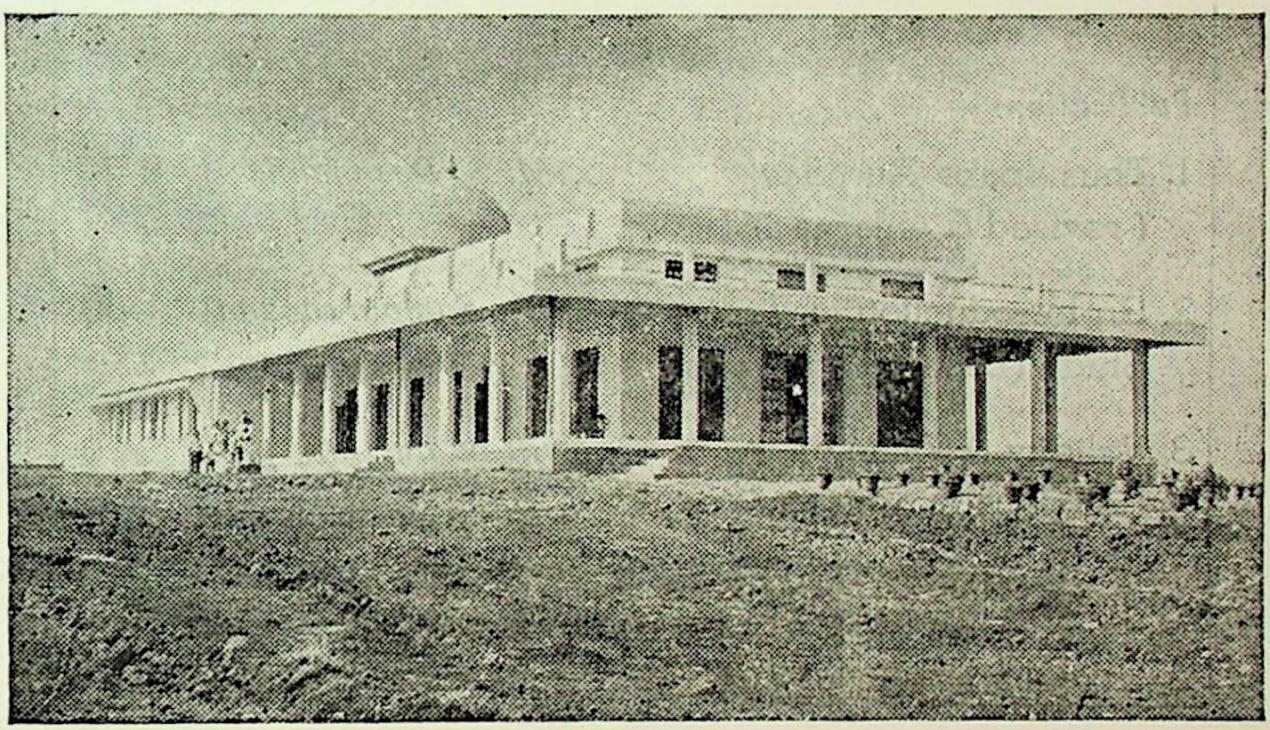

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Pathway to God

(A *Journal of Spiritual Life*)

" One God, One World, One Humanity "

Vol. IV | November 1969 | No. 1

The Faith of the Mahatma†

" To me God is Truth and Love, God is ethics and morality, God is fearlessness. God is the source of light and life and yet He is above and beyond all these.... "

" We must eternally sing His Praise and do His Will. Let us dance to the tune of His Bansi (flute) and all would be well ".

" I have been a willing slave to this most exacting Master for more than half a century. His voice has been increasingly audible as years have rolled by. He has never forsaken me even in my darkest hours. He has saved me often against myself and left me not a vestige of independence. The greater the surrender to HIM, the greater has been my joy. "

MAHATMA GANDHI.

† *Quoted by SRI. GURUDEV RANADE in " The Conception of spiritual Life in Mahatma Gandhi and Hindi saints. "*

राष्ट्रपति भवन, नई दिल्ली-४.

RASHTRAPATI BHAVAN,
NEW DELHI-4.
October 28, 1969.

Thank you for your letter of 20th October. I have received the books that you have sent. I send my best wishes for the success of your journal, " Pathway to God. "

Yours sincerely,
V. V. Giri.

"I was also very glad about the opportunity I got to visit, on my way back, the Gurudeva Mandir in Belgaum. It is a monument not only to the memory of the late Prof. R. D. Ranade, but also to the good and useful work you are doing.

Thanks for your gift to me of a copy of the 'Pathway to God', Vol. 3, No. 1, as also of 'Thus Spake Gurudev'. I have now looked into them and felt very much impressed by them."

D. D. Wadekar,

Poona,
13-11-1969.

(President, Indian Philosophical Congress, Dharwar, and Director & Chief Editor, Marathi Encyclopaedia of Philosophy)

Editorial Notes

यदा न कुरुते भावं सर्वभूतेषु पापकम् ।
कायेन मनसा वाचा ब्रह्म संपद्यते तदा ।।

Mahabharat

Brahma is attained when one has ceased to entertain any evil sentiment, by thought, word, and deed, for any creature in the universe.

× × ×

It is with great pleasure and with a deep sense of gratefulness, that we are presenting to our generous and appreciative readers, this fourth issue of the " PATHWAY to God ". We are very particular that the " Pathway " should give to the public the best that we can, and, we are sure that this issue, which contains scholarly contributions by learned authors–will receive warm appreciation and response from all concerned.

Birth centenary of Mahatma Gandhi

This is the birth centenary year of Mahatma Gandni and it is in the fitness of things that celebrations are being held all over the country and also in other countries. Mahatmaji was undoubtedly one of the greatest Indians of all times and a great world figure. He has left his indelible impress on the course of events to come for several centuries. Gandhism with its manifold associations and implications has become a part and parcel of the permanent texture of Indian Thought and Tradition. Gandhian literature is already quite voluminous and fresh expositions of various aspects of his life and teachings by men of great eminence are pouring in. We offer our humble and respectful homage to the Mahatma, the Father of the Nation.

2. Notwithstanding the vast accumulation of writings, on Gandhiji, we venture to think that there is one aspect of his personality which has not received the attention that it deserves, viz. the very powerful mystical element in his spiritual make-up. The utterances of Gandhiji that we have quoted at the beginning in this issue, do clearly testify to the deep mystical trends in him. In fact, Gandhiji was essentially a mystic seeker after the TRUTH, straying in the political

field by the sheer force of circumstances. He had un-shakable faith in GOD and he believed in RAMA NAMA and in its unfailing and universal efficacy. He believed in prayer and purificatory fasts, and he did have distinctly mystical experience e. g. the INNER VOICE. His saintly character was merely the reflection of his essentially spiritual temperament. It would seem that several scholars, especially the modern experts in politics and economics, found the Gandhian doctrines rather un-intelligible and baffling for the simple reason, that the postulates of Gandhiji were entirely different. Most people believe in honesty as the best policy, provided it pays. NON-Violence is another point which is mostly a matter of policy. Similarly on the question of means and ends, most people believe that if one could secure the end some how by any means, one may not be very scrupulous about the means. However, on all these points, the Gandhian approach was exactly the approach. Truth to him was indistinguishable from God, and therefore there was no place for dishonesty or unfairness. Non-violence was his creed and not merely a matter of policy. His economics and politics were only the by-products of his fundamental principles of life. It is well known that he went to the length of stating that he would not have even swaraj by unfair and impure means. The doctrines which Gandhiji evolved for his work in the various fields of his activity were only the application of his fundamental spiritual faith and his deep and intense Humanism.

3. Here are a few statements of Mahatma Gandhi :

" What I want to achieve, what I am striving and pining to achieve, these thirty years, is SELF REALISATION to see GOD face to face." " Nothing can happen but by His Will expressed in His eternal changeless law which is HE. We neither know HIM nor HIS law, save through the glass dimly. But the faint glimpse of the law is sufficient to fill me with joy, hope and faith in the future ".

" There is no sacrifice too great for the sake of seeing GOD face to face. The whole of my activity whether it may be called social, political, humanitarian or ethical is directed to that end ".

" With my hand on my breast, I can say that not a minute in my life am I forgetful of God ". " I have been a willing slave to this most exacting master for more than half a century. His voice has been

iucreasingly audible as years have rolled by. He has never forasken me even in my darkest hours. He has saved me often against myself". " Rama Nama is the infalliable remedy. The conservation of vital energy has been likened to accumulated wealth; but it is in the power of Rama Nama alone to make it a running stream of ever increasing spiritual power". " The atom bomb is as nothing compared with it ". " The meaning of prayer is that I want to evoke that Divinity in me. Now I may have that intellectual conviction but not a living touch. You are not going to know meaning of God or prayer unless you reduce yourself to a cipher." " I believe in faith, in things where reason has no place e. g. the existence of God ". Reason is powerless to Him..... Faith is essential. My logic can make and unmake innumerable hypotheses. An atheist might floor me in a debate, but my faith runs so very much faster than my reason that I challenge the whole world and say " God is, was, and ever shall be ".

" I must go with God as my only guide. He is a jealous Lord. He will allow no one to share HIS authority. One has, therefore, to appear before HIM in all one's weakness, empty-handed and in a spirit of full surrender and then He enables you to stand before a whole world and protects you from harm ".

" But what I did hear was like a voice, afar and yet quite near. It was a unmistakable as some human voice, definitely speaking to me and irresistible. I was not dreaming at the time I heard the voice. "

" At about 12 O'clock in the night some thing wakes me up suddenly and some voice..... whispers. ' Then must go on a fast. ' ' How many days, I ask '. The voice again says ' twenty one days. ' ' When does it begin ? I ask. It says, ' you begin tomorrow '. ' But I can say this that not the unanimous verdict of the whole world against me could shake me from the belief that what I heard was the true voice of God... For me the voice was more real than my existence ".

4. These dicta of the Mahatma reveal him as a genuine—though quite a rational mystic. There was nothing irrational about Gandhiji, just as there is nothing irrational about genuine mysticism. It is indeed, the fundamental faith of man that determines his logic and direction in life. श्रद्धामयोऽयं पुरुष: यो यच्छ्रद्ध: स एव स: । Gita. Mahatmaji has innate and implicit faith in God, was endowed with deep devotion and waged

constant and ceaseless struggle for the realisation of God. तस्मात् सर्वकालेषु मामनुस्मर युध्यच—Gita. Saint Nama Dev says :

" हडबडले पातक रामनाम घेता एक । नाम घेता तत्क्षणी चित्रे ठेविली लेखणी । "

Sins are shaken to their very foundation if Rama Nama is uttered even once, and Chitra-gupta (the Divine Accountant who is supposed to scrupulously maintain the account of the merits and sins of every individual) keeps aside his pen. Rama Nama was enshrined in the heart of Gandhiji. He was very greatly interested in the scriptures of all world religions, and needless to state, in the ancient Hindu scriptures and the Bhagavad-Geeta. He himself translated the Geeta into Gujarathi with an introduction styling it as ANASAKTI YOGA. At his request, Acharya Vinoba Bhave wrote a Vritti on Ishavasya Upanishad. Anasakti consists of three elements :—

1. Desireless action; (2) The dedication of all actions to God and (3) Surrendering oneself to God, body and soul.

Gandhiji himself says, " It has been my endeavour as also that of some companions, to reduce to practice, the teaching of the Geeta as I have understood it. The Geeta has become for us a spiritual reference Book ". Thus he was a Hindu in the best sense of the term representing in himself the Universalism and eternalism of Hinduism. As Dr. Radha Krishna says " Gandhi's death was a classical ending to his life. He died with the name of God on his lips and love in his heart. Even as he received the bullet wound, he greeted the murderer and wished him well. He lived upto what he preached. "

5) Not-with-standing these positive and seemingly orthodox traits in him, Gandhiji was a man of strong convictions and rare courage. He was an iconaclast of the first order. None has given, in recent times such a powerful jolt to orthodoxy in Hinduism as he did. He did not believe in Untouchability and launched a massive mavement for its eradication. He did not believe in superficial and meanigless rites and rituals. He advocated equality and rejected every thing that introduced or involved gradations and degradations in society. He himself discarded the sacred thread which Shudras are supposed to have no right to wear. He adhered to the essential care of Hinduism... as he conceived it, casting away its eternal outmoded crust. He was prepared to face all consequences in acting up to his convictions.

6) Though Mahatmaji had certain definite principles, and convictions for regulating his life he was not, in the strict sense, a philosopher and he never attempted to build up any metaphysical system. Even then his fundamental postulate that God is Truth, that Truth is God, permeated all his activities, and all his theories of politics, economics, social reform, education etc. originated therefrom. His faith in the omni-potence and all pervasiveness of God (Vide Ishavasya

ईशावास्यमिदं सर्वं यत्किञ्च जगत्यां जगत् ।

तेन त्यक्तेन भुंजीथा: मा गृव: कस्यस्विद् धनम् ॥

naturally led to non violence which, though negative in force, is yet a positive concept meaning universal love and compassion. Truth being equated with God, he becomes a Satyagrahi, a votary of Truth i. e. the follower of the eternal Truth. His doctrine of Anasakta Yoga coupled with desireless action, dedication and surrender led him to the theory of trustee-ship. Thus, Anasakta, non-violence and trustee-ship constitute the pillars of Gandhiji's moral teaching. Moral preparation must precede and be the foundation of all spiritual progress and realisation.

7) Gandhiji was a dynamic personality, with tremendous urge and drive and entered, with all his heart and soul in whatever he happened to undertake. His humanism was unfettered by any barriers. There was no hatred in his heart. He could not tolerate evil in any form or shape and took up cudgels against it by his unique method of non-violent non-co-operation. He was the greatest Advocate of the depressed and down trodden. Himself living a severely austere and ascetic life, he identified himself with the poorest and lowliest and, during his last years, he took his residence among them. His inner spiritual impulse sought to render spiritual every activity that he undertook. His political Guru Sri. G. K. Gokhale, said that politics ought to be spiritualised and Gandhiji's whole life was a veritable sriritual compaign and he endeavoured to spiritualise, not only politics, but all other fields of his activity. His insistence on purificatory fasts and devotional prayer was only a corrolory from his basic spiritual principles. To him foul and unfair means were taboo whatever the end to be achieved. In his crowded life of incessant activity, he raised every thing that he touched to a higher dignity, to a nobler and loftier plane.

The non-violent struggle against the British Rule was unprecedented experiment unparallelled in the history of man. The lethargy of the nation was shaken, the moral backbone of the Brithish Empire was broken and the hypnosis of fear and weakness was exploded. It is, verily, a miracle in a sense, though not in its usually accepted sense.

8). Mahatmaji's was an integrated and integral personality, not suffering from any imbalance, or lop-sidedness. His life was governed and regulated by the highest ideals and it was a continuous and relentless pursuit of Truths as he conceived. He represented in himself a genuine rational mysticism in which both faith and reason play their legitimate role and lead the mystic to spiritual experience of an intuitive character. His life is an object lesson, as a superb piece of spiritual art, and attainment, for all posterity. He says that the Sanyasa of the Gita is all work, and yet no work and he lived upto the teaching of the Gita. Men like the Mahatma are the saviours of humanity. It is our misfortune, not their fault, that we are too weak and incompetent to follow in their footsteps. It is the special privilege and responsibility of us all to see that the shining example of Gandhiji is always kept in mind as a source of constant inspiration to all of us to offer our best in the service of our loved Bharat.

× × ×

We are happy to note that the following two persons have paid Rs 100/-each and become life-subscribers of ' Pathway to God ' :

1. Shri S. K. Gupta, M. A. Lecturer in Philosophy,
   S. C. S. College, Puri.
2. Shri D. S. Golikeri, Retired Deputy Collector,
   Now at Calcutta.

Shri Krishnarao Deshpande (Chandurkar) and Shri Himatbhai Goradia (both of Belgaum) have given a further donation of Rs 501/- and Rs 101/- respectively to the 'Academy'.

It is hoped spiritual-minded persons will follow suit.

Words of Eternal Wisdom

(A free rendering of Shri Nimbargi Maharaja's Bodha—Sudha, Part II of which has appeared in Volum 3 of Pathway to God on page 9)

(Vithal)

PART III Cultivation of Virtues

24. Discrimination (Viveka)

Discrimination is the only supreme weapon to fight the vices. Nothing should be done without discrimination. One should become vigilant by seeing others stumble and fall. One should have foresight in everything and should vanquish all enemies (Vices) by contentment and meditation on the SELF (ATMAN).

25. The Rightly Directed Buddhi (Reason)

Our Buddhi (Reason) may save or kill us. Right reason saves us and the wrong kills. It is rightly directed reason which leads to ceaseless meditation on the SELF (ATMAN). It is otherwise if it makes one turn away from the Self and leads one to worry about one's affairs. Possession of wealth etc. will be of no avail when crisis comes, but it it rightly-directed reason which would save us. Therefore, one should constantly pray to GOD to give rightly directed BUDDHI (REASON).

26. Restraint of Senses

There are ten senses, five sensory or perspective and five active or motor. One should exercise strict control over one's senses, should not yield to their whims, but successfully resist and subjugate them. They would come fully under our control only when they are all wholly employed in the service of the 'Self'.

It is only he who has thus conquered and sublimated the senses that is a real Hero, a real saint and a God Realiser. He has achieved fulfilment of the mission of human life. The only object of taking a human birth is to achieve this supreme fulfilment.

27. Elimination of Desires Comes First

Man is bent with the five primary vices (Vikaras), Desire, Anger, Arrogance, Jealosy, Hypocrasy, and Pride. These are responsible for the ceaselessly recurring cycle of Births.

They should not be permitted to grow. Hence, Desire should be eliminated first. One should always suppress desire by advising one's mind " Why should I want anything ? I do not want anything ". There would be thus no scope for anger to rise. Desire when frustrated, leads to anger. In the absence of desire, the very foundation of anger would be absent. Where there is neither desire, nor anger, the rest, having no foothold do not arise at all.

Even if desire springs up, in the mind, the body ought to be restrained, and should not be allowed to implement the desire. Though the mind goes astray, let not the body follow.

The mind has got to be regulated and controlled by constant practice–mind should be advised by Reason and constant watch should be kept on the vices (Vikaras). The best man should be without any Vikaras (Vices) because any desire at the moment of death would entail another Birth.

28. **Do not be a Burden**

One should not be burdensome to any one. Any burden so imposed on others, would undoubtedly recoil in the same way e.g. if for maintenance, maintenance would be burdensome to one self, if for bodily services, one's body itself would become unbeareble.

29. **Do not lower your palm** (beg for alms for your needs)

One should never lower one's palm for one's needs. If one takes thus from others, one's wants would ever remain unsatisfied and the begging hand would be cursed and burnt. Therefore, one should always have one's palm raised.

Priests and Jangams get their hands cursed by their greed for other's property and by lowering their palms, for that purpose. They will not succeed in their undertakings and their poverty will not cease and their wants would remain unsatisfied. Therefore, one should not accept from others anything gratis or in charity. One should be giving to others within one's means.

30. **Forbearance**

One's action should always be above reproach from any one. If one is unjustly reproached or even beaten, one should not retaliate and one's love for them should not be diminished. Then who do wrong have verily consumed poison and they will suffer

and die of the poison. Since they have acted wrongly, God will surely punish them in some way.

One should bear rebukes from superiors or those in authority and should quietly tolerate rebuke–unjustified even from inferiors. Generally, others will rebuke if one commits mistakes and one should feel that it is for his good and should be grateful to them. Those who rebuke one, are his benefactors; those who simply smile are his ill-wishers. Our patience is indeed, the measure of our success in life because patience gives immediate results, viz. peace and contentment. *One cannot be happy without inner peace.* One endowed with patience will get on in life. Penance is the art of facing the buffets of life. One must bear all suffering. Inner contentment should never be allowed to be ruffled. One should be a veritable ocean of contentment. A real Saint is he who is ever contented. It is beneficial to oneself to bear with patience the burdens of others. A little patience would avert many impending disasters. Hence, it is profitable also. Making little sacrifice for price, one obtains infinitely more in spiritual measure. Patience is the price and what is brought is the bliss of the spirit.

31. Do not give offence

No offence should be given to another in any way, nor should be annoyed nor displeased nor harassed nor should be made to feel humiliated. Their expectations (hopes) should not be frustrated.

One should not give dissatisfaction to any one in any way and one should not persist in a bargain and seek to enforce it, if it causes loss to another. It should be abandoned with a view to render others happy. If one engages coolies for work they should not be deceived by short payment. If one wants to build a house, no wrong should be done to any one. There should be no encroachment nor unlawful grabbing of timber etc. All things should be willingly bought. If injury and loss are caused to others in its construction, one would suffer the same fate so long as he resides in it. If others are made happy, one would have happiness in return.

32. Truth—un-truth

One should always speak the truth, without ever uttering falsehood so that one's speech would never be futile. (Speak the truth· Never utter falsehood). If one goes on speaking the truth,

whatever he utters would prove true. If one speaks untruth whatever one utters would prove false.

One should never stoop to falsehood even if being truthful would lead to trouble. It is self-deception to think that by falsehood, one could escape trouble. On the other hand, one would have to face greater trouble thereby. Risk or no risk to oneself one should never utter falsehood.

Even if adherence to truths were to result in loss of money and property etc., let them go. Our Gracious God is omnipotent and not a pauper. Only what he gives would satisfy and endure. How much could man give ? One's motto should be " death is far better than untruth ". One's creed ought to be ' no falsehood even at the cost of one's own life'. God will, indeed, help such a man in his work.

This inexorable rule is subject to only one exception, viz one may utter a falsehood even at one's own risk, for securing benefit to others e.g. to save some one's life.

There is a parable in this connection.

Kabir Maharaj had seen a Brahmin beating his wife to death. Therefore, he was called as a witness to prove the beating. Kabir Maharaj realised that the Brahmin would lose his life if he spoke the truth, and if he did not, he would incur the sin of untruth. He went to Court meditating on the SELF, and used to turn his face wherever he saw the Self. He was asked to stand properly and to depose to what he saw. Kabir Maharaj said ' He who has seen does not speak and he who speaks has not seen '. The Judge thought that Kabir Maharaj was not sane, and for want of evidence, let off the Brahmin. His life war thus saved. Hence it is permissible, if one, with judicious discrimination, were to utter falsehood for the good of another. But for one's own selfish ends, one should never utter falsehood.

33) Service of Elders:—

Parents have nursed and brought up their children, naturally expecting that they would look after them in their old age. They have reared them unmindful of any sacrifice, by themselves even foregoing their own morsel of food. It therefore behoves us to serve them devotedly, to respect their wishes, not to wound their feelings and to keep them pleased.

The affection and blessings of parents, who are well pleased would bring happiness to them. The childern who are obedient and render personal service to them will surely obtain progeny and wealth, fame, power and longevity etc.

Those who desire that others should behave afiectionately towards them ought to do some service for them. " No affection without service. " They should diligently do their bidding. They should ever finish the work, in anticipation, without being asked. They should volunteer and offer to work for them and wherever possible, should do their work–without calling them to do it–most efficiently, sincerely and in the best manner possible, even better than they could have done, as if it is verily their own job. Doing of small and so called mean and trivial service begets affection very speedily e. g. drawing of water, washing of clothes etc., which others may not care to do. Such services are essential for begetting love and affection. Such services should be rendered, to the best of one's ability, with one's heart and mind by manual labour or by giving momentry help. Thus, undoubtedly affection will grow and sprout where it did not exist before.

34. Treat Others as Yourself

One should treat others as oneself and one should feel that the sorrows of others are one's own. One should realise that others would feel the same agony and sorrow if their crops are ruined as he himself would feel if his crops were to be ruined.

Other children should be treated as if they are one's own children. There is no harm if they are treated better. Then God would shower affection on one's own children. Human affection, even at its highest, is but petty and powerless, as compared to God's love.

One should never be hypocritical in anything. A hypocritical man would lose in the matter in which he resorts to it. Hence, no distinction should be made between one's own kith and kin and others. All should be treated equally.

35. Doing Good to Others

One should do good to others within his means. One should give, for religion and charity, out of what God has given him. If a guest comes at the nick of time, he should be respected by giving him half of what is available. None should bargain or defraud others for doing charity out of a false sense of pride or generosity.

One should not court disaster for doing good to others, but one should, without fail, give what he can without loss. Having done it none should be told about it. Thus one should always strive to do good to others, by his honest labour, so that his name might survive him.

36. The Nature of Compassion

One should be compassionate towards all creatures and should be never callous and unkind to any one. The same Atman resides in all bodies. The Atman that resides in one resides in all. Therefore, callous and unkind treatment to any one would mean such treatment to the Atman. In that event the Atman will be unkind and harsh to oneself.

All are kind hearted towards themselves and to their own, and unkind to others. Being kind to their own cattle, they graze them in others' lands and cause loss, being unkind to the lands. They kill birds and offer them as food to their pet dogs, thus being kind to their dogs and cruel to the birds. At a common meal, they serve more to their own people, being partial to them, and serve less to others being unkind to them. Such conduct would not leave them and their people unpunished.

On account of famine, at present, many people are starving to death for want of food. But there is no doubt that such a calamity is the result of people having become unkind.

37. Contentment in what God has given

God has given us *belly* and God will some how give us bread for our belly without fail. However one should live happily with what God has given and should not covet and cast greedy eyes on what belongs to others. If one covets what is not his, and neglects what belongs to him, he would lose both, as the proverb says " neither Oil nor Ghee ".

38. God-Given Vocation

The vocation that God has given should be efficiently pursued. The best is agriculture, the next is trade and last comes service. God may give us any out of these three.

If one covets another's vocation, and scornfully repudiates his own, and is negligent in his work, the Atman within, would be displeased and would mollify his pride. Therefore, the vocation that God has given ought to be pursued sincerely, so that the Atman would be pleased and propitiated.

39. The methodology of work

All should work with their hands and then take their meals. One should not eat like an idler shaking off all obligations. One must eat with self respect and not shamelessly.

One must like doing service as if it is his own, single mindedly, without deceipt and laziness. If the employer who pays is pleased by your labour the work will be successful and profit will come increasingly.

There will be greater joy in lowly work than in dignified labour. Therefore, the work should be done in the allotted time so that there would be no reproach from any one.

The body must be used for constant work and it must become habituated to hard work. No indulgence should be given to the body, " work hard and eat like a King " and thus even though the body may get worn out, still one must go on doing all his duties punctually without wasting any time. Thus one must be free from any sum of dependence and obligation and live, without worryng as to how one could manage within one's means.

The hand that accepts pay without working honourably gets burnt. The highest of all honourable works is to regulate one's life according to the commands of the SADGURG, and employ all the senses and the mind in the service of the Atman.

40. Balance in life (Sense of Proposition)

In life, one must be diligent. Thus one ought to constantly check up what one daily earns and spends, the credit and debit items. One must take each step after due deliberation. Alms and charity should be given with due discrimination. One should not be miserly. All things should be done with a due sense of proportion.

41. Spirituality in the midst of worldly life

One must carry on his worldly life and also cultivate spirituality and should not be confined to the mundane alone. One out to try and develop spirituality day and night by adhering to SATTWA-GUNA. While living a worldly life, one should manage to get through un-tarnished thread by its contamination. Indeed, our only mission is to achieve PARAMARTHA. We must regulate and carry out our activities so as to foster-and only to the extent that they are conducive to Paramartha and we should not worry about anything in the firm

conviction that all will turn out according to the WILL of the ATMAN. We should be constantly and ceaselessly meditating on the Atman.

42. Be Steeped In Paramarth (Spirituality)

Having lived a worldly life quite diligently in all respects one should pass on the responsibility to one's children on their becoming fit to shoulder the same. Thereafter one should be completely merged in Paramartha. One should never come back to the world but should carry on meditation, on the Atman till the end and achieve unison with HIM.

43. Misery the result of external battle

Those who win the war, will rule for a time but will experience happiness and sorrow in equal measure. One can never have only happiness without sorrow. They may have wealth but no issue, issue but no wealth, either of them without the other. Thus happiness and sorrow being equal, those who meet death on the battle field would go to paradise and those who win may rule for a time and then go to the paradise. In either case, perdition will be their lot.

44. Bliss the Result of Inner Battle

Therefore, such external battle should be avoided and a different variety of battle should be adopted. The three GUNAS, the six VICES (Vikaras), the ten senses are impediments in the realisation of the Atman. Hence, battle should be waged against them day and night and one after the other, all these enemies should be destroyed.

Thus, vices should be fought and Virtues should be cultivated. The Atman should be propitiated. One should thus live happily and attain salvation. In External battle perdition is the result in either case. In this fight, there is salvation both ways.

45. Preapration for Swarajya (Liberation)

While one progresses victoriously in the inner battle all happiness would be his and there is no limit to his bliss. In this battle, worldly happiness is guaranteed in the event of victory and salvation in case of death. When it is said that one dying in battle attains salvation the inner battle is the battle refered to. If one is victorious he would achieve SWARAJYA i e. the perennial Bliss in the Atman. In this state of victory there is nothing like want, and there will be ever increasing bliss without any tinge of sorrow. Therefore it behoves all of us to achieve this SWARAJYA and attain Salvation.

Elixir for Life

(Spiritual Talks of Gurudeva)

'Bee'

(18) Nature of Spiritual Energy.

When a disciple asked **Sri Gurudeva** one day, about the nature of Spiritual Energy, he explained : " We know this much that Spiritual Energy is infinite and eternal and that the whole universe arises from it and dissolves in it. We cannot, however, ascertain why the universe comes out of it and merges in it. Meditation on the Name Divine is the only means of generating, developing and stabilising that Energy in us. This Spiritual Energy, *Atman*, Absolute, God, Divinity are one and the same. When this Energy is generated, it affects the centres of perception in our brain as a result of which we get the supersensuous experiences of *Nāda* (sound), *Biňdu* (form and *Kala* (light) etc. This Spiritual Energy, when generated, also produces in us such emotions as love, compassion, modesty, dispassion, wonder, terror and bliss. The compassion and dispassion produced as a result of the growth of this Energy, would alone be stable and enduring. Hence real dispassion, desirelessness and fearlessness would be possible only when spiritual experiences develop. Self-effort alone cannot achieve them. However, as these virtues are contributory to spiritual experience, we should try to cultivate them. But their perfection can be achieved only by intense *Nāmasmaraňa*.

(19) Company of Saints and Sages.

Sri Gurudeva had implicit faith in the need and efficacy of the company of Saints and *Sādhakās*. "No *Sadhana* is possible in the absence of such a company," was his special in-junction to all the *Sādhakās*. He always advised them to seek such holy company. In this connection, he once related an incident in his personal life : " As advised by *Sri. Mahārāj*, I used to perform *Sādhana* for seven hours every day. But one day I was surprised to hear him remark : ' What can mere *Sādhana* achieve ? Good company is needed. ' Unable to make out the full implication of this remark, I sought the guidance of a senior

Sādhaka in this respect, who told me that I should try to stay in the company of *Śrī Mahārāj* as much as possible. Thereafter I began to accompany *Śrī Mahārāj* during his spiritual tour whenever I could get an opportunity. Thus I tried to reap the maximum benefit of his inspiring holy company from 1910 to 1914. And after *Śrī Mahārāj* attained *Samādhi* in 1914, I took advantage of the company of *Śrī Baba* and received inspiration from him."

(20) Progress in Spiritual Life.

Once there was a discussion about the nature of progress in spiritual life, when *Śrī Gurudeva* explained : " Look here. The Spiritual Pathway is not straight. It is zig-zag; it is spiral. Hence our progress along the Path is bound to be spiral: When we are proceeding along the winding path, we have, at times, the unique pleasure of having a glimpse of the beautiful scenery ahead. Just then, our path takes a turn and the scene goes out of sight which gives us a good deal of pain. Still, it does leave a faint memory of it which enables us to maintain our effort to reach the spot— to have the vision of the scene once again. In this way, such occasional glimpses, inspire and goad us onwards, till we attain our highest goal. "

(21) Quality of our Meditation.

" How to judge the quality of our meditation ? " was the question asked by a *Śadhaka* when *Śrī Gurudeva* replied : "Really we should be our own judges of the quality of our meditation. It is in proportion to the bliss we enjoy in meditation, as compared with the standard bliss of which there is an undefined and unconscious standard in our heart. Usually, we get a fraction of it – a very small fraction. Only rarely is the standard 60% or even greater is reached. " *Ānāndasya mātrām upajivanti.*" The degree of bliss, however, does not depend upon the expansion of our experience; it depends upon its quality."

(22) When is Spiritual Progress Possible ?

There was once a discussion about the circumstances favourable for spiritual progresss when *Śri Gurudeva* remarked ; " For a devotee, his spiritual progress is of the highest value. Nothing else counts for him as much, not even the freedom of his country. For spiritual progress, peace or *status quo* is chiefly needed and not revolutionary

conditions. There is sometimes sudden and great progress in dis--tracted conditions, no doubt. But that is temporary, not permanent. Permanent progress is possible during peace only. The experiences received during distracted conditions, do not re-appear for years thereafter. "

(23) Emotion and Reason.

" What is the place of emotion and reason in the spiritual *Sādhana*? " asked a seeker one day to which *Śri Gurudeva* replied: " For being able to perform our *Sādhana*, successfully, both emotion and reason are necessary. But excess of emotion, not supported, and balanced by reason, is not good. Emotion is the patrol, no doubt, but reason is the steering wheel. One takes to meditation when emotion is strong, but forgets it when the emotion runs down. So, emotion must be supported by reason if at all we are to reap the full benefit from it in our *Sādhana*. "

(24) Meditation and Physical Pain.

" Meditation is possible," remarked *Śri Gurudeva* one day, " so long as physical pain is endurable. But when it goes beyond endurance, meditation becomes impossible. So, we should carry on our meditation so long as health is good enough for that. And at the same time, we must pray God that when pain gets beyond endurance, He should, by His grace, keep His memory alive in our mind. There is no other remedy to remember God, in excessive physical pain. *Śri Bābā* appears to have conquered pain, as could be seen, at the time of his demise. "

(25) Hypothetical Faith is Sufficient.

Prof. A. had specially come to discuss certain problems with *Gurudeva* and get his doubts cleared. He had a long discussion with *Śri Gurudeva*. The gist of some of the most important problems discussed, has been given here.

At the outset Prof. A. referred to the Marathi song विडा घ्याहो नारायणा , which he had heard the previous night at the time of the *Bhajan*, and remarked: " Sir, I don't understand the significance of विडा etc. I don't believe in them. What have they to do with

spiritual life? Moreover..... " Before he could proceed with his criticism, *Sri Gurudeva* sudddenly intervened and said: " Well! You need not believe in them. It is not at all necessary. You may even consider them to be pure superstitions. That does not matter in the least. In spiritual life hypothetical belief is quite sufficient. Mind you ! Such a belief will not be a leap in the dark. The power, once communicated to you, by the Spiritual teacher, will lead you on, to infinite progress. It does not require any further help of any kind. The progress will not be merely arithmetical ; it will be super-mathematical. "

" Progress in spiritual life is of two types: One is slow and cummulative and the other is quick and sudden. One is called पिपिलिकामार्ग or (Ant's way) while the other is called विहंगम मार्ग or (Bird's way). If we are once in posession of the aeroplane of *Nāma* that carries with it Divine Power, we may rise to any height. The Divine Grace received through our intense *Sādhana* of *Nāma-smarana* or meditation on *Nāma*, would definitely ensure rapid progress."

" That which we actually experience and realise should alone be treated as real. You need not believe even in the *Avatārs* of *Rāma* and *Krisna* and others. You may very well consider them to be merely mythical persons, not even historical personalities. Even Saint *Rāmadās* has treated them to be inferior to God: Says he:

राम तो कालचा । सुत दशरथाचा ।
अनंत–युगाचा । आत्माराम ।।

" *Rāma*, the son of *Dasaratha*, belongs only to the recent past. But the *Ātman* belongs to eternity. "

" We should steadily perform our *Sādhana* and get spiritual experiences ourselves. We should accept that form of God to be real of which we have got an actual vision. We should enkindle the Divine Lamp within us. Then His light would automatically radiate in all directions. If the flower blooms, its fragrance would spread far and wide of its own accord. God is blissful. Spiritual life begins, with the experience of at least an iota of that Bliss."

(26) Spiritual Bliss:

Next *Prof. A.* wanted to know about the nature of Spiritual Bliss, when *Sri Gurudeva* explained: " We get beatific experience through the brain. There are three types of stimuli : i) Physical ii) Mental and iii) Spiritual. The difference is in the source of the stimuli. Spiritual Bliss springs up from within, like afountain, all of a sudden. We have to adjust our brain to the internal stimuli. Nay, the brain is to obey its call. The brain is, thus, a fortunate instrument as it receives the spiritual beatific experience.

Let us take the example of *Anāhat* Sound. Here the tempanium is sounded from within. When we begin to have this experience. the external stimuli are barred. They don't affect the ear at all, And when the internal sound intensifies, the *Sādhaka* cannot hear the external one.

At this stage, *Prof. A.* asked : " What is the nature of *Samādhi*, Sir? " *Sri Gurudeva* replied: " The so-called *Samādhi* is a mere mental attunement with God. Our beatific experience is far beyond that state. Then you merge in God entirely. In that state, the *Sādhaka* becomes one with God. There is assimilation at that time. "

" *Sri Sankarācārya* maintains that *Samādhi* itself is God. " सम्यक् अवीयते चित्तं यस्मिन् स देव: । " " *Samādhi* is God in whom our mind is entirely assimilated. " But we must enjoy the experience of bliss. Then alone can we call it *Samādhi.* "

Patanjali says: " योग: चित्तवृत्तिनिरोध: तदा द्रष्टु: स्वरूपेऽवस्थानम्। वृत्तिसारूप्यमितरत्र । "– *Yoga* is the cessation of mental modifications. In *Yoga*, the Seer (Soul) is indentified with his original form. At other times, he assumes the form of the वृत्तीs (mental modifications) . As Spiritual Bliss is not an emotion, it does not vanish, even when all the emotions vanish. Being an essential attribute of God, nay – being identical with God Himself, it continues to exist for ever. "

" Some scholars maintain that we must transcend the five *Kosās* and reach the state of *Nirānanda* – non-bliss. This is merely a theory.

The state of *Brahma-nirvāna* of the *Gita* includes both *Ānanda* and *Nirānanda.* It means beatification and not annihilation. It is not *Buddhistic* or *Nihilistic* negative peace. It is positive beatification. To us Bliss is the real entity. We cannot say anything about any state beyond that."

The way towards God

It lies in the destruction of the three moral vices, *Kama, Krodha* and *Lobha* (passion, anger and covetuousness), which are compared to the high-way robbers on the way towards God. Where these three gather together, know that evil is destined to prosper. They are an assembly of sins which lead one to the sufference of hell. So long as these keep awake in the mind of man, he shall never come to good; never shall one even be able to hear of good. He, who wants to do good to himself, and fears self-destruction. should not go by the way of these vices. Has one been able to cross the sea by binding a huge stone on his back? Has one been able to live by feeding on the deadliest poison? ...It is only when these three leave the mind of man, that he is able to secure the company of the good, and to walk on the path of liberation. Then by the power of the company of the good, and of the knowledge of the sacred books, he is able to cross the woods of life and death, and reach the home of the grace of the Guru which is always full of joy of the Self. There he mees the *Atman,* who is the greatest among all the objects of love, and forthwith ceases all this bustle of worldly existence.

(M. M. P. P. 106-107)

Heart Speaks to Heart

Two Talks

(During a Sitting of *Sri Gurudeva* in *Māl-baṅglā*, *Sangli* on 18–12–1951, a free English rendering from Marathi is given below)

(I)

Prayer for Peace

(By Sri Gangadharrao Deshpande of Belgaum.)

When *Guruvarya Rāmbhau Ranade* asked me last night, to give at least a brief talk this morning, I was greatly puzzled. I could not decide what I should talk about. During the last 55 years of my public life, I delivered good many lectures. I have addressed huge gatherings of thousands of persons, even for two hours at a stretch. But today, I don't wish to give such a lecture. I wish to lay bare my heart, to unburden myself this morning. It is a sin, no doubt, to talk without inspiration or authority. But it is a greater sin to disobey one's Master. Hence I decided to prefer the lesser sin and speak out my mind as desired by *Guruvarya*.

I have spent the last 55 years in national work, in public service. At first, I worked as a follower of *Lokamānya Tilak*, during his life-time. After his demise, I began to work as a follower of *Mahātmāji*. After the departure of *Lokamānya*, there was a keen controversy regarding the correctness and propriety of the opinions of both these leaders. My friends and fellow workers also differed a good deal about them. But I did not bother myself about this controversy. I thought that *Mahātmāji* was simply bearing the banner of *Lokamānya* and decided to follow him.

During the last 55 years, I have worked quite honestly and sincerely. I have done many good things and at times, might have done some bad things as well. I possess both merits and demerits, generally to be found in ordinary persons—possibly in a somewhat intense form. Without being vain, but with due deference to my self-

–respect, I can claim a lot of good things to my credit. But, with all that, for the last 4 or 5 years, I have been keenly feeling a need of mental peace, of inner satisfaction. Really peace is the fulfilment of life. But in the evening of my life, I have been pining for peace. This mental unrest of mine has greatly upset me. I don't get sound sleep at night. So the problem that confronts me is this. While engaged in national work, *Lokamānya* could enjoy peace, *Mahātmāji* could experience peace. They were not mentaly disturbed like me. Why, then, should I be disturbed like this ? When I began to ponder over this problem, I found that the peace, enjoyed by *Lokamānya*, was the result of his faith in God. He had implicit faith in God. Very often I heard him utter the following words, during his lectures : "If God wills—If God blesses." At times, he used to conclude his lectures with the following remark : "May God grant you the will to act up to instructions given so far." In the beginning, I considered this to be, merely a mode of speech with the elderly persons. But later on, I actually asked *Lokamānya* as to why he talked about God, in this manner. *Lokamānya* replied : "Look here, God is the real doer; nothing can take place, but by His will. In spite of our utmost efforts, no work would succeed except through His Grace." I was not very well impressed with this answer then. *Mahātmāji* also had a similar faith in God-nay-it was more intense than this. *Mahātmāji* used to describe God as Truth and Non-violence, no doubt. However, Like *Lokamānya* he also had an implicit faith, in a Mysterious Power, that transcended everything and ruled everything. I may say, by the by, this was the main reason that goaded me to follow *Mahātmāji*. Whenever I would launch upon a fresh venture, I used to ask myself : "What would *Lokamānya* have done under these circumstances ?" And when I satisfied myself that he would have done the same thing that had suggested itself to me, then I used to begin the work. I never felt any difference between *Lokamānya* and *Mahatmāji*.

I tell you once again, that *Lokamānya* had an unshakable faith in God. I once asked him : "Sir, what will you do, after we get *Swarājya* ?" He replied : "If we get *Swarājya* during my life–time, I shall repair to the banks of the holy *Ganges*, take *Sanyāsa* in the place, where my grand–father had done so, and spend the remainder of my life, in meditation on God and contemplation on the Ultimate Reality." But he departed before the advent of *Swarāja*. Several

of my colleagues also were denied the privilege of having a glimpse of *Swarājya*. But fortunately, I could have that privilege. My ideal of freeing my country from the foreign yoke, has been fulfilled, and now I am breathing the free atmosphere of *Swarājya*..... My financial condition also is not bad.....I have earned sufficient fame by now and have a good position in society. And after *Swarājya*, I could easily have shone in newspaper columns by engaging my-self in similar public activities. However, I am sorry to say that I don't have any peace of mind. I don't quite understand why I should not get peace, even though I have been successful in my family as well as my public life, and even when I am not without faith in God. I am, therefore, anxiously in search of peace and tranquility. I have done good deeds so far, but I must confess that I could not rid myself of my defects. When I begin to compare my merits and defects, I find that the latter out-number the former. I am stating this, not through a false sense of modesty. I am sincerely unburdening myself today, setting aside both pride and modesty. The consciousness of my defects has been weighing upon me. It has snatched away my peace of mind, and has left me greatly disturbed for the last few years.

Fortunately, about 2 or 3 weeks ago *Guruvarya Rāmbhau Rānade* came to see me, during his recent stay at *Belgaum*. We had no prior direct contact with each other. Even though I knew full well about his great scholarship, his pure character, his spiritual experiences, I had no direct contact with him. When I came to know that he was coming to *Belgaum*, I wrote to him a letter, requesting him to spare some time for me during his numerous engagements here, so that I might find some solace thereby. Immediately I got a reply of assurance from him and accordingly, he did come to see me. During our talk, he informed me that he would soon be going to *Sangli* when I told him that I wish to see him again at *Miraj* at that time. I was, thereafter, extremely eagar to see him at *Miraj*. Hence I requested the *Rajāsāheb* of *Miraj* to intimate to me the date of his arrival there. Accordingly, I got a telegram from him as well as a letter from *Guruavrya*. So I could see him at *Miraj*, have the pleasure of hearing his spiritual talks as well as the blessing of his spiritual guidance. All these events have taken place during the last three weeks. But they have reduced my disturbance

and have been gradually granting me some peace. I don't claim to have attained perfect peace, as yet. But I have got the satisfaction of getting the path of peace. *Mahātmāji* used to tell us: " I have not seen God; but I have discovered the path of seeing Him. That is the source of satisfaction to me. " Similarly, I may say, that I have found the path to peace, which itself gives me a good deal of solace.

When I begin to consider my present condition, I feel extremely sorry to observe the miserable plight of our young men today. I have very often mixed with the youth of our country quite freely. At first I advised them to prepare bombs and pistols and bring about political revolution. I was also engaged in similar activities at that time. Later on, I advised them to take part in *Satyāgraha*. Even now, I do mix among young men and talk to them. But it pains me to find that they have lost all faith in high ideals. In fact, they have no ideals at all. Very often, I meet very intelligent students studying for B. A. and M. A. degrees. When I ask them to let me know their ideals, they are dumb-founded. Why has such a state come to pass? Why has the sun of the ideal disappeared from the horizen, producing darkness in the hearts of our young men? Recently, when I read the following remarks of *Panditji:* " I don't quite understand the meaning of *Hindu Culture*.", I was extremely pained. *Lokamānya,Mahātmāji* and other great leaders of our land, entertained very high regard for *Hindu Culture*. If our leaders now begin to deny the very existence of such a Culture, what would become of our nation? I, however, don't dogmatically maintain that *Hindu Culture* and *Religion* are superior to all other cultures and religions. I do admit that they have got their own excellence. But if our leaders begin to deny the very existence of *Hindu Culture*, I shudder to think of the future of our nation. Today our young men have no ideals to strive for. How, then, can they raise our nation ? You are all advanced in age and experience; you are all engaged in spiritual *Sādhana*. Since you are all superior to me, I don't wish to tell you anything. But I want to tell my young friends, with all the sincerity I can command, this thing: " Friends ! You should never remain without an ideal. If you don't realise its supreme value at this stage, what would you do, when, in the evening of your life, you would

be disturbed like me? Who would then show you the path to peace? Fortunately, I could get proper guidance at least at this late hour. What would be your plight? Hence, approach the person whom you revere most, and try for the attainment of high ideals, and illumine your lives."

Response of Assurance.

(By Sri Gurudeva Dr. Ranade.)

After such a fine lecture, really I should not speak at all. *Sri Gangādharrao* is senior to me by about 16 years. I don't think it proper to speak after him. However, I cannot but add a few words by way of expressing my feelings about it. Formerly, when I was quite young, *Sri Laxmanrao Chattre*, an acquaintance of mine, was residing in the *Nene - Chawl, Bombay*, where *Lokamānya* and *Gangādharrao* used to meet. Since then, I have entertained a very high regard for them. Later on, they entered politics; I began to study philosophy. Hence there was no contact between us.

Really God-realisation does not depend upon prolonged *Sādhana*. We cannot be sure of having the vision of God after performing *Nāma-japa* for 25 crores of times. God-realisation re--quires a tenderness of heart and an intense hunger for it. When these are present, God is near. At this advanced age, the tenderness and yearning of *Gangadharrao*, is really remarkable. - unique. Such a softness is rarely to be found in oldage. Where this exists, God is not far away.

Sri Gangadharrao referred to the remarks of *Pandit Nehru*. The word " Secular " carries a double meaning. It means " irreligious " and it also means " super-religious ". *Panditji* had used the word in the sense of " irreligious. " But recently through the contact with persons like *Devi Ānandamayi* and *Justice Dar*, a change has taken place in his ideas. Really the word ' secular ' ought to be taken to mean ' super-religious '. A Universal Religion should be established by leaving aside all religions and creeds. In 1936, *Sir R. P. Parānjape* had delivered his Presidential Address of the Liberal Federation at *Nāgpur*, in which he had advocated the banning of all religions.

By way of reply, I had stated there that the social and political handicaps resulting from the differences in religions and creeds, can be overcome in two ways: Firstly, by bidding good-bye to all religions; secondly, by establishing a Universal Religion... I would ever maintain that the advent of a Universal Religion is the only proper panecea.

I was glad to hear the heart-felt words of advice which *Gangā-dharraoji* has just given to our young students. The *Bhāgavata* also has given the same advice:

कौमारादाचरेत्प्राज्ञः । धर्मान्भागवतान् हि तान् ।

" The wise should practise *Bhāgvata - Dharma* from the early age." But we cannot say how far this advice would be really effective. Unless our heart feels an attachment for spiritual life and dislike for material pleasure, such advice would never be fruitful. As soon as the feeling of ' dispassion ' arises in the heart, we must at once renounce everything and take up to spiritual life. Says the Upanisad:

यदहरेव विरजेत् तदहरेव प्रव्रजेत् ।

" The moment the feeling of dispassion arises, that very moment one should renounce everything " and begin to practise spiritual *Sādhana*. Even though we feel dispassion in oldage, it does not matter. If we perform our *Sādhana* with proper intesity, God will surely bless us, even in our oldage. If *Sri Gangādharraoji* performs *Nāma-smaraṇa*, for one or two years, with the same zeal and intensity, with which he served our nation for so many years, God will not fail to bless him, with His Grace.

Gurudeva as a Spiritual Gardener

By Sri S. N. Deshpande, M. A.

'*Nāma* is a symbol that carries divine power with it and Its *Smaraṇa* is a process of constant identification with God' exclaimed *Gurudeva* in one of his post-ecstatic monologues. His one pointed Divine personality could be perceived in a cross-section of his whole life as depicted in this cryptic but vibrant expression pregnant with his philosophy of the Spirit.

When I was first blessed by *Gurudeva* with an intimate interview in June 1934, I was beyond myself with a sense of exhileration, gratification and sublimation in life. Even before I entered the four walls of his holy abode of meditation at *Nimbāl*, the repeated thrilling musical exclaimations of the Divine Name '*Nārāyaṇa Nārāyaṇa Nārāyaṇa*' maddened my soul as these God-intoxicated utterances penetrated my heart like the sudden flash of a rumbling column of light from the blue. The inexperienced young boy of twenty in me became extremely impatient and eager to see in person, the unseen and unknown personality of *Gurudeva*. In my childish fancy I had mentally painted my own picture of *Gurudeva* as a tall, stout and an impressive figure like that of *Swāmi Vivekānānd*. Within a few moments I was surpisingly disillusioned to perceive a thin, lean and an emaciated figure of *Gurudeva* looking like a more bony skeleton wrapped with lustrous silky skin. The fragrance and the splendour of his spiritual self was ebbing out of his glowing looks and his soothing words which in course of time, bathed me in unique compassion, love, kindness and inspiration never before experienced in my life. The child in me felt that it has regained its long lost mother.

I was on the threshold of joining the Agricultural College for shaping my academic career in life. After a few words of introductory talk, *Gurudeva* suddenly and most unexpectedly referred to my plan of joining the Agricultural College and endorsed the idea with the following thoughts. In the words of *Carlvle*, he advised us to become peasant saints. To earn the bread for the body we have to take to agriculture and to cater to the needs and aspirations of the spirit, we have to

cultivate saintliness and reap the harvest of life Divine. Hence agricul ture and the culture of the spirit should form the two pillers of evolution of the body and the soul simultaneously.

Just as the peasant toils day in and day out to cultivate his land and add to the fertility of the soil, the saint in man has to keep a constant vigil on the Name of God, day and night, and make his encased self worthy of a flight in to the fathomless fermament of the Divine Cosmos.

The double personality of a peasant and a saint in man has to grow side by side, in a homogeneous manner, reciprocally complimentry to each other. The human vehicle in flesh and blood has to develop as a peasant up to a certain limit, only to outgrow the bonds of human limitations and transfigure itself into a vehicle of the Divine will. The agriculture has to sublimate itself into the culure and nurture of the spirit in man for the evolution of the individual self. This is possible only through a theo-centric process of surrender of the lower self and an unfoldment of a continuous awareness of the Divine Name and Form. Just as the vital process of breathing goes on reflexly inspite of our utter neglect and unawareness of the basic fact that sustains the spirit in this tenament of the flesh, so also the descending of the Divine Grace and mercy is continuous, inspite of human ignorance, neglect and indifference. The culture of the spirit sets in, when through the blessings of saints like *Gurudeva* the individual self catches the current of awareness of the Divine Name, and reciprocally attempts to ascend the ladder of spiritual life, to mingle with the descending Grace of the Divine, Then this process of spiritual awareness becomes as automatic and reflex as the act of physical breathing.

For inculcating in our daily life, the awareness of this double process of descent of the divine Grace and ascent of a devotee, through the method of meditation and dedication, we may be benifitted by the guide lines suggested by *Gurudeva Ranade*, as a spiritual Gardener. In this context *Gurudeva* compared the growth of a plant with that of the sprouting of a seed of Divine Name, in the heart of a devotee. The growth of the seed and the seedling depends mainly on three factors. The innate potency of the seed to grow, the timely plantation in a well-cultivated and manured soil, and the opportune watering of the

roots and the shoots after eradication of the weeds. It is the deepening growth of the unseen roots under ground that result in the exhuberance of the foliage above. The huge variety of colour, flower, fragrance and quality of flowers and fruits proclaim to the world the limitless and unimaginable power of the Divine Energy.

The critical knowledge and observation of *Gurudeva* as a botanist and plant-pathologist could enable him to elucidate the comparison in deeper details. Meditation on the name of God, is like watering the roots of the plant and reading the spiritual literature and singing the glory of God are similar to the process of sprinkling the water on the foliage and branches of the plant, to regulate the process of transpiration. If the roots do not get the timely supply of water, the plant will not survive and if the process of transpiration is not regulated through external sprinkling of water, the excess evaporation of the water content will weaken the progress of the plant growth. Thus the relative importance of both the meditation and the singing of prayers and *bhajans* is made clear by the garderner in *Gurudeva.*

The imposing construction of *Gurudeva Mandir* with a huge garden round about, on the out-skirts of *Belgaum* reminds me of the fundamentals of spiritual gardening as proposed by *Gurudeva.* An ardent prayer springs up in the solitude of my humble heart that the Spiritual Gardener may guide us on the right path to fulfil the purpose of गुरुदेव मंदिर—Gurudeva Mandir.

Sri R. D. Ranade. ۞

His works and Message.

(*Dr. P. Narasimhayya, M. A. Ph. D.*)

Rightly and aptly,by virtue of scholarly excellence and spiritual exaltation, has professor *R. D. Ranade* been loved, adored and reputed as *Gurudev.* His spiritual ambit comprehends not only a rational, critical and comparative philosophy and a practical life of rare patience, love, and dedication, but also a constant or perennial irradiation of mystic or spiritual experience.

So, most significantly, his three major works, (A Constructive Survey of Upaniṣadic Philosophy, The Mysticism of the Maharāṣṭra Saints, and the Bhagavad Gīta), range over these three essential fields of philosophy, religious experience and ethic, - or reason, realization and conduct, *darśana, anubhava* and *sādhana.*

The main accent however, in his life and message is on practical self-realization, *anubhūti. Ātmā vā are dṛṣṭavyaḥ,* as the motto of the journal has it, in the great terms of the *Upaniṣad.*

From this direct, living experience or realization flows universality of love, and a vision of one God, one World and one Humanity.

So, earnest scholar and comparative philosopher though he was, he was an even more ardent advocate of *sādhana* and *anubhava,* meditation and realization.

Note:- ۞ (I had the privilege anb fortune of knowing directly, a little of his nobly simple aud most lovable personality. He stayed with me as an esteemed guest many years ago, and I have been very kindly received as his guest both in *Poona* and *Allahabad.* I had another chance of meeting and hearing him several times in *Delhi* when he gave a few discourses on religion and experience. The impressions and influence of such a soul on anyone are bound to be permanent, indelible.)

Sri Gurudeva Dr. R. D. Ranade

Born :
JAMKHANDI
(3-7-1886)

Samadhi :
NIMBAL
(6-6-1957)

Thus his philosophy has a wider range or comprehension than the usual intellectual, and moral or civic and social, philosophies.

Sri Ranade (and the great tradition which he represented) said with the *Greek* master *Socrates*, that real knowledge is virtue, that knowledge is real assimilated knowledge, only when it becomes a part of one's character and flows out in conduct or action. Knowledge is knowledge strictly so called, only when it expresses itself in virtue.

Going further, *Sri Ranade* and the great tradition he symbolised, affirmed that knowledge has an infinite reach, and finds fulfilment in self-knowledge, and realization of the Self, or the Divine. This extension of knowlege, the widening of its horizons, comes from man's efforts to reach out to the Infinite, to realize his own highest personality, his strength and beauty and love and goodness.

This is the universal goal of human evolution. To its higher levels of experience, the term *mystic* experience has come to be widely applied. This term has to be kept free from the wrong popular associations that have gathered round it, suggesting dark mysteries, irrationality, monopoly and exemption from all moral and aesthetic values and standards.

Beyond civic, social and personal *Ethics*, which *Socrates* emphasised as the fruit of knowledge, *Sri Ranade*'s message moves on to the *experience of* the *creative Reality* or *Soul*, with its *trinity of Values*.

An incident about *Socrates* and the Indian *Vedāntins*, which is interesting in this context, is well known. A few *Indian* philosophers visiting *Athens* met and conversed with *Socrates*. He was as usual discoursing to his listeners at the market-place at *Athens*. The *Indians* greeted him and enquired on what the master was dlscoursing. *Socrates* replied, " On things human." His inquiries and discourses were on things concerning the life of man, - human problems. The *Indians* said that discourses on human problems and the good, should necessarily involve inquiries into the Divine, since man has a higher or Divine dimension.

Man reaches his full personality or stature when he touches and realizes more and more the infinite potentialities of his being. Man is fully man when he recognises his stature higher than that of a clever animal with tools, or a citizen of a state or society.

This higher personality, with its infinite reach and values of Truth or Wisdom, Beauty and Goodness, *Satyam, Sundaram* and *Sivam*, has been known for ages in all lands, by the short term, soul, *Ātmā*. So, higher than animal pleasures and civic, communal or national regulations and their limitations, man struggles for the creative joy of these great values and through them, his higher Self-realization, the bliss of self-perfection, the freedom of self-determination. This, in the muchabused *Indian* term, is *mokṣa*.

This supreme trinity of redemptive values, the Rational, Aesthetic and Ethical, are also the bases on which any human society, the community, city-state, nation-state or the world-order, is based. Without reverence for and pursuit of Truth, without Beauty and the graces of life and the joy of the fine arts and religious devotion, and without moral Goodness, love and mutual aid, there can be no human society of any kind. These are the first bases, and also the final standards by which all human institutions are judged, reformed, re-vitalised and developed.

Their progressive realization is culture and civilization, from the point of view of the society or nation. From the individual's point of view, their pursuit has been emphasised as the three-fold *yoga* of knowledge, devotion and action, the trinity of *Jñāna, Bhakti* and *Karma yoga*.

Masters like *Ranade* and his venerable predecessors & confreres the world over, are examples of the higher echelons of noumenal experience, or realization of Self and its values. The *Indian* masters and others bear witness in various ways and degrees to this higher reach of man, – the potentialities of his soul and its increasing realization beyond the life in society and state, sensuous intoxication, and intellectual dissection and abstraction.

Man is more than a social and political animal. Man is not fully understood except as a soul, meditating on and reaching out to and realizing the trinity of values.

So the *Vedānta*, painting out this infinite reach of man, and his spiritual being or soul, enunciated the ultimate formula, *Tat tvam asi*. So too, the *Vedānta* called its *sūtrās*, in content both human and Divine, *śariraka sūtrās* and *Brahma sūtrās*. An ultimate or basic study of man is necessarily also a study of the Divine.

This wide reach or scope of man's being, this Divine spark, is expounded and exemplified in the life and experience and works of *Gurudev Ranade*.

Among the many disciplines of human progress, *Śrī Ranade* exemplified in particular, two disciplines, *meditation* and *the spiritual direction of life*.

Meditation has been regarded as a specially *Indian* contribution in its many-sided developments and in the great emphasis laid on its value. *Professor Toynbee*, the famous author of the monumental works on civilizations and history, said in his lectures at *Delhi*: "This (meditation) is the greatest lesson that *India* has to teach the present day world". *(Azad Lectures)*

Meditation is an essential discipline which has priceless results for the progress of both the individual and his society. Amidst the din and uproar of the great battle of *Kurukṣetra*, *Arjuna* was taught the virtues of meditation. The discourse on war and battle shifts to the need of meditation, the strong and well-controlled mind, the mind which is firmaly set towards duty and the highest excellences.

Meditation is as essential for social duty and reform and other objective work, as for one's own spiritual uplift and progress, It is when the individual withdraws for a while, from the pressures of the prevalent social codes, their narrowness and corruptions, that man can calmly contemplate on the great basic values of life, and from out of these meditations, go forth with a clearer vision to bring about a

better state, society or international order, or a necessary reform in religion or the current ethic.

Secondly, a great and comprehensive purpose, an infinite or ever-increasing purpose, giving a general direction and organization and inspiration to our modes of life, is essential. This purpose may be very briefly denoted as soul-realization.

This purpose is especially necessary in our modern age, where the tempo or speed of life is so fast, and the distractions and temptations to dissoluteness of life, are so very many.

The incident is well known, of the celebrated *Thomas Huxley* getting into a cab at *Dublin* in a hurry and asking the cabman to drive fast. After some time, he asked the cabman where he was driving. He answered he did not know; he was asked to drive very fast and he was driving on very fast !

This is a true picture, a parable, of modern life. The tremendous speed of modern life, its revolts and changes, its rivalries and conflicts, lack any good purpose,a great and good over-all humane ideal. We are worshippers more of materialism than spiritual humanism. There is a *crisis of soul* in the modern world, because matter sits on the throne and rules and suppresses the spirit, the great soul of man.

It is the urgent need for the restoration of the soul to its right place or centre in our human life that S'ri *Ranade* and his brotherhood all over the world, point out to us, by precept and example.

There has been no lack of emphasis on this teaching, no lack of repetition of this truth by teachers and devotees, saints and sages, *ācāryās* and *gurus*, mystics and *sādhakās*. But, even the men who have this knowledge intellectually, do not follow it in practice. Most men know better but do the worse. Humanity is always slipping down into evil and vice, and unable to sustain itself at the level of its better Self.

This is why we need a constant manifestation of the highest spiritual dimension of humanity, a recurring or ever-present galaxy of spiritually exalted masters. We need also all the methods of popular

education, such as song and lecture, seminar and journal to sustain the human will and mind at its higher levels.

Souls like *Gurudev Ranade* are the recurrent sign-posts, the bright lamps on the path of human evolution towards stable peace, self-controlled power, and all-round and abiding happiness, *prāna-ārāmaṁ, mana-ānandaṁ, śānti-samṛddhaṁ.* Unless we recognise this higher dimension of man, —the soul, and its methods and values—, there can neither be a stable and clean social order nor a reliable individual goodness,—neither *ātma-śuddhi* nor *lokasaṁgraha.*

This emphasis on the soul, the subjective discipline of meditation and spiritual life, does not mean a *retreat* from the objective world of reality, an *escape* from the material world of science and technology, or their utilization in the progress of human happiness on every side. The emphasis on the soul means only their orientation to the true ends of the human soul and being.

Gurudev Ranade, expounding this full vision regarding *India,* said : " I see India taking up the scientific spirit and energy of *Europe.* I see her assimilating the excellences of both the East and the West, and rising in the scale of modern nations, preserving all the while the integrity and pristine purity of her spiritual Self ".

The life, teachings and writings of *Śri Ranade* are one continuous and impressive affirmation and manifestation of this supreme and universal gospel.

Four Poems

Dr. D. R. Bendre

(1) Hope and Fear

"अभयं ब्रह्म"।

When fear was hopeful
of hope to meet,
Hope met all of a sudden
fancied fear on the street.

It is dangerous to look
into each other's eyes.
We exchange lying truths
for truthful lies.

(2) The Breath of Life

"यज्ञानां जपयज्ञो ऽस्मि"।

Our strength is hinged on to our weakness
Up and down
Up and down
Not 'Mercury' imprisoned
But weather-like at large
Seeking freedom
But feeling bound.
A gift and grace
Of Godliness
Turned into a curse,
A cursed gift
And still —
The Grace of the Divine.

3. Ego

" अव्यक्तादीनि भूतानि व्यक्तमध्यानि भारत
अव्यक्त निधनान्येव– " ।
" अहं करोमीति वृथाभिमानः " ।

It is no pleasure to have leisure
When life has no sense except living.
We are pictures in a mechanic frame
Our births are of forced labour, not of innate loving.

Speak not to me of sacred science,
But of what the scientists do.
I hope the politician were a human being
Before he planned his plan anew.

Our deaths are not of our own making
Nor for the asking had we a birth.
Our capital I's are pronouns still
And nouns perhaps have little worth.

4. In Tune

त्रयम् एकत्र संयमः ।

When you understand
What you understand
And say *how* you understand it
And somebody else says 'yes'
The Dialogue is over.

He may be struck dumb,
Or be silenced.
You have nothing to add.
Kindred souls are like tuned forks.
One can catch a tune—or can not.

Parallelism in Indian Mysticism

Akkamahādevi and Meerā

(Dr. R. S. Mugali M. A. D. Litt. *Bangalore)*

Akkamahādevi and *Meerā* occupy a high place in the history of Indian mysticism. They lived at different times and in different parts of India. And yet they seem so akin to each other that one feels for a moment that the same soul, which took on the garb of *Akkamahādevi* in *Karnātak* chose to be born as *Meerā* in *Rājasthān* at a later time.

Akkamahādevi belonged to the 12 century whereas *Meerā* was born in the 15 century. *Akkamahādvi* being born earlier, may be called *Akka* i. e. elder sister of *Meerā*. She lived at a time when a revolution was taking place in the socio-religious life of *Karnātak* under the spiritual leadership of *Basaveswara*. Born of poor parents in a place, called *Udutadi*, she grew to be a staunch devotee of God *Siva* and showed all signs of mystical maturity. There are two versions as to how she renounced worldly life and turned out to be a great mystic. According to one version, King *Kausika* of the same place, fell in love with her. He was *Jaina* by persuasion. *Akkamahādevi* agreed to marry him on condition that she would not be disturbed in her worship of *Siva* and his devotees. *Kausika* married her on that condition but did not carry out the promise that he gave her. So she left him in search of God. According to another version, *Kausika* wanted to marry her on account of her bewitching beauty; but she refused to do so. She left the place for good, determined to seek and find her true lover, *Lord Cannamallikārjuna*.

She wandered from place to place with an intense longing to be one with the Divine. She saw a vision of her Lord and was overjoyed. She proceeded to *Kalyān* and met the great band of mystics, headed by *Allamprabhu* and *Basaveswara*. She took part in the spiritual

discourses in that great assembly of *Śivaśaraṇās* known as *Anubhvamaṇṭapa* or the bower of experience. Later, she went to the well-known holy place called *Śriśaila* and became merged with her Lord in the garden of plantain trees called *Kadalibana.*

The life of *Meerā* is equally thrilling, though somewhat shrouded in mystery. She was born in a royal family as the grand-daughter of King *Rathod,* the founder of *Jodhpur.* As a young girl, she was attracted towards a handsome image of *Kṛṣṇa,* brought to the household by a *Sādhu.* She insisted on having it for herself and won her point. Whenever she attended a marriage ceremony, she would ask her mother, ' Where is my bridegroom ?' The mother used to point in good humour to the image of *Kṛṣṇa.* But what was said in humour came to be true. She became an ardent devotee of *Kṛṣṇa* since her childhood. She was married to *Bhojarāj,* the eldest son of the renowned *Mahārāṇā* of *Mewād.* But as ill-luck would have it, her husband died soon. This was a turning point in her life. She broke off all worldly ties and became more and more attached to her pet *Giridharalāl,* whose image she was worshipping since long, with intense devotion. There is another version regarding her married life, just as it is in the life of *Akkamahādevi.* According to this other version, she refused to marry any one except *Kṛṣṇa.* Her parents had to yield to her wishes and she showered all her love and devotion on the image of *Kṛṣṇa,* which was more real to her than even human form. She spent all her time in worship and in the company of devotees. People carried tales about her and reviled her. She was undaunted. Her father got furious and gave her virulant poison, which, however, turned into nectar. According to modern research, the facts of her marriage and early widowhood are considered more reliable. She went in pilgrimage to several holy places and came to *Vṛndāvan,* which is redolent of the *leelās* of her beloved *Kṛṣṇa.* From *Vṛndāvan* she went to *Dwārakā,* where she cast off the human coil. It is said that she went into the temple of the Lord, in order to seek his bidding as to whether she might go back home. She disappeared within the sanctuary and became merged with the Lord, body and soul.

The points of difference between these two women mystics are clear. *Akkamahādevi* came of poor parents, but is said to have married a king, only to get away from him, whereas *Meerā* was born in a royal

famil and was given in marriage to a member of another royal family. The circumstances under which both of them grew and faced their destiny, were entirely different, owing primarily to difference of time, place and environment. *Akkamahādevi* worshipped God *Śiva*, her *Cennamallikārjuna*, while *Meerā* worshipped God *Viṣnu*, her *Giridharlāl*. *Akkamahādevi* put her thoughts and experiences mostly in mystical prose, whereas *Meera* sang her songs of devotion. The philosophic background of each was quite different. The persons who inspired and influenced each were not only different but were also of a different type.

Nevertheless, *Akkamahādevi and Meerā* stand out as outstanding examples of essential oneness underlying apparent differences. Both of them were born to be mystics of a high order with a firm resolve to rise above circumstance and realise their true Self. Both of them had in them the conviction and the courage, to go ahead in their spiritual adventure and reach their goal undeterred by any kind of difficulty. An Indian woman of those days could hardly come out of her shell. It required extraordinary audacity to throw off all the shackles of life and venture forth, on dangerous seas with the star of destiny guiding the path. Both of them did have this audacity in a full measure. The strokes of misfortune served as stimulus to *Meerā* and turned her more to her Lord, just as the amorous eye of a king, instead of tempting *Akkamahādevi* led her away on her great spiritual adventure, in search of her divine lover. There are similarities in certain facts of their life. Both of them were reviled and victimised by society and both of them turned this poison into nectar. In the case of both, marriage was in one way or the other, the cause of their renunciation and devotion. Both of them wandered in search of their Lord and became merged in him, body and soul, with perfect peace and joy.

The most significant point of similarity between *Akkamahādevi* and *Meerā*, is their most ardent devotion to God as a great lover and the power of creative genius, in expressing it in a full-throated manner. Both of them looked upon themselves as beloved to God, their lover. This kind of devotion is known as *Madhurā bhakti* or *Mādhurya bhāva*. In *Veerasaiva* tradition, it is called *Satipatibhāva*. The intensity and ardour of their passion for their Lord as lover, is something phenomenal and has only a few parallels in the history of India and the world. *Akkamahādevi* has gone through all the stages and moods of

divine love for her Lord and has expressed herself in rich and striking imagery. To give a few examples, she has said, ' Oh Lord, I did penance from time immemorial so that you might be my consort. When I asked my people to fix a groom for me, they sent me to you with *Bhasma* on my forehead and *Kaṅkaṇa* in my hand. In a bower on water, with a roof of fire and a seat of hailstone, a wife without feet, was wedded to a husband without head. ' The images here have an esoteric meaning. Her wistful eagerness to meet her Lover and the pang of separation have found expression in a number of *Vacanās*. For instance, ' My mind in agony is turned upside down. The gentle wind has been like fire. Moonlight has been like sunlight. I am pining like the collector of tax at the city gate.... You chirping parrots, have you seen Him ? You cooing *Kokils*, have you seen him ? You humming bees, have you seen Him ? You swans, swimming in ponds and peacoks playing on hills, have you seen Him ? Pray do tell me where is my *Cennamallikārjuna*.

The songs of *Meerā* reflect the same intensity of feeling for God as Lover. She calls herself love-mad (*Prema-divāni*). Like another *Rādhā* of later times, *Meerā* pours forth in song after song, her longing for *Kṛṣṇa*, the joy of her meeting with him and all the various moods, associated with *Mādhuryabhava*. For example, she says, 'I have no one else to lean upon except *Giridharlāl*. All the relatives have left me long back. My mind is fixed on the feet of my *Guru*. There is nothing else that I ask for, because all else is the delusion of a dream. The entire ocean of this life is dried up for me. I have therefore no fear of crossing the same. Devotion alone is my ornament. Goodness and gladness are my only decoration. I have wrapped myself up in the vesture of love. *Giridhar Gopālkṛṣṇa* is verily my husband '.

In this way *Akkamahādevi* and *Meerā* show striking resemblance to each other despite the distance of time and circumstance between them and win our admiration as kindred souls.

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Gandhiji's Spiritual Pilgrimage. ۞

(By : M. S. Deshpande M. A. *Athani.)*

His Ideal :

Gandhiji was essentially a man of religion. His eventful life was really a spiritual pilgrimage. The supreme ideal which he tried to pursue, throughout his life, was God-realisation. " I want to see God face to face, " he used to say very often. He emphatically declares ;

" What I want to achieve - what I have been striving and pining to achieve these thirty years - is Self-realisation, to see God face to face, to attain *Moksa*. I live and move and have my being in pursuit of this goal. All that I do by way of speaking and writing, are directed to this same end.

Though *Gandhiji* started his life with disbelief in God and prayer and continued to maintain the same attitude for a long time, he did feel a void in his life at a later stage, which led him to read the real meaning of Creation. Thereafter he could write with the greatest assurance : " I am surer of His existence than of the fact that you and I are sitting in this room. " He felt very miserable to find that he was still far away from God, even though he was conscious that God governed every breath of his life. However, the feeling that he was journeying Godward gave him some solace for he occassionally felt the warmth of the sunshine of His presence.

His Sadhana :

The *Sadhana* which *Gandhiji* practised and preached for attaining this ideal has three aspects : i) intellectual ii) moral and iii) spiritual.

i) The intellectual aspect consists in the clear conception regarding the nature of God, Soul and the World, their relation with

۞ Our homage to *Mahatmaji* on the occassion of his Birth - Centenary Celebration this year.

—*Editor*

one another and the primary duty of man. *Gandhiji* soon realised the futility and impossibility of reasoning out the existence of God. " God exists, " says he, " because we exist. Really, we are not; He alone is. If we will be, we must eternally sing His praise and do His will. " This is *Gandhiji's* first criterion to prove God's existence. The direct testimony of Saints who have actually seen God, is his second criterion.

Like all other Saints *Gandhiji* maintained that God is one without a second. He has innumerable names, but he chose to call Him " Truth. " *Gaudhiji's* Absolute Truth has a very wide connotation. It not only connotes Eternal Existence, both in time and space, but it also connotes Eternal Knowledge, Power, and Bliss. *Gandhiji's* Truth is Light, Life, Goodness and Law. It is a mysterious Power that holds together, creates, dissolves and recreates. Infinite is Its love and boundless Its compassion. Such is the Truth he worshipped with perfect devotion.

" Our Soul is immortal, " says *Gandhiji.* It is the eternal spark of theDivine Fire. " We may not be God, " he avers, " but we are of God, even as a little drop of water is the ocean. Imagine it torn away from the ocean and flung millions of miles away. It becomes helpless, and cannot feel the might and majesty of the ocean. But if some one could point out to it that it is the ocean (and teach it to realise it), its faith would revive, and it would dance with joy, and the whole might and majesty of the ocean would be reflected in it."

" Our earthlv existence is, " according to *Gāndhiji,* " so fickle that it can be wiped out in the twinkling of an eye." He also tells us that death is as necessary for man's growth as life itself. Death is inevitable. It is a welcome friend, a deliverer. It is a mere change when we work for God. Hence it is the primary duty of every man, according to *Gāndhiji,* to carefully introspect, realise his nature, fight with the inner foes, develop his Godward faculties to perfection and enjoy the vision and bliss of God.

ii) The moral aspect of *Gāndhiji's Sādhana* concerns the fight with the inner foes, viz. vices. and the acquisition of some cardinal virtues. In fact, our attempt at the cultivation of virtues, would auto-

matically bring about the elimination of vices. The main virtues which *Gāndhiji* tried to develop are truth, love and self-restraint. These three, along with devotion to God which crowns them all, are the basic virtues which he wants all to cultivate. *Gāndhiji's* truth as a virtue is nothing but the correspondence between thought, word and deed. Prompting of the inner voice or conscience is the true thought. Its accurate expression in speech and action will invest the words and deeds with the sanctity of truth. *Gāndhijl* wants us to realise such truth.

" True love, " says *Gāndhiji*, " is boundless like the ocean and swelling within one, spreads itself out and envelops the whole world." Such is the unselfish love which *Gāndhiji* cultivated. " Love is life," he declares, " and hatred is death. The law of love, call it attraction, affinity, cohesion, if you like, governs the world. Love is the reverse of the coin of which the obverse is truth. Truth ever triumphs over untruth; love conquers hatred. Hatred always tries to kill but love never dies. " Non-violence is another name which *Gāndhiji* has given to such a pure love. His love and non-violence are one and the same. They depict the negative and positive aspects of the same attitude of mind. Pure unselfish love is perfectly non-violent, and perfect non-violence is full of pure love. Thus they are identical.

Self-restraint is the third cardinal virtue which *Gāndhiji* attempted to cultivate and advocate. If truth supports and love unites, Self-restraint gives the necesssary strength to the *Sādhaka* and enables him to walk with courage and confidence on the pathway to God. Self-restraint is the source of all strength, the spring of all power. It is the mother of so many virtues like non-stealing, celebacy, non-taste etc. Voluntary restraint is the privilege of man. Control of palate is the source of perfect health and strength. It will enable him to control all other senses with ease And he who can conquer the senses can conquer the whole world. Complete control of thought, word and deed alike, will bring a power of the highest potency and purity of the highest type, so very necessary for receiving the grace of the Lord.

iii) The spiritual aspect of the *Sādhana* practised and preached by *Gandhiji* consisted of a living faith in God, heart-felt prayer, meditation on *Rāma-nāma*, self-surrender, and selfless service to the

creation. *Gandhiji* highly extols "living immovable faith." "Intellect," he says, " takes us along the battle of life to a certain extent, but at critical moments, it fails us. Faith transcends reason. It is when the horizen is the darkest, and human reason is beaten down to the ground, that faith shines the brightest and comes to our rescue. " " Faith is not a delicate flower that withers under the slightest stormy weather. It moves moutains and jumps across the ocean. That faith is nothing but the wide –awake consciousness of God within. He who has achieved that faith wants nothing. Bodily diseased, he is spiritually healthy; physically poor, he rolls in spiritual riches. "

Prayer is the next spiritual *Sādhana* performed by *Gāndhiji*. He himself was essentially a man of faith and prayer. " Prayer is really, " he tells us, " complete meditation and melting into the higher Self–God. " " He who hungers for the awakening of the Divine in him, must fall back upon prayer. " Real prayer, according to him, prefers heart without words, to words without heart. It needs no speech. It must spring from the heart. Prayer is a call to humility – a call to self–purification, to inward search and peace. "I believe," declares *Gandhiji*, "that prayer is the very soul and essence of religion and therefore, it must be the very core of the life of man. " Along with prayer, *Gandhiji* tried to enthrone *Rāma-nāma* in his heart and took God's name with every breath. At the same time he developed the attitude of self–surrender to the Lord. "I have no strength," he says "save what God has given me. I know that I can do nothing, God can do everything. My greatest weapon is mute prayer. " " God demands nothing less than complete self-surrender as the price for the only real freedom that is worth-having. And when a man thus loses himself, he immediately finds himself in the service of all that lives. It becomes his delight and recreation. He is a new man, never weary of spending himself in the service of God's Creation. "

Self-less service is the last aspect of his spiritual *Sādhana*. " The only way to find God, " he says, " is to see Him in His creation, and be one with it." " I am striving for the Kingdom of Heaven, which is spiritual deliverance. For me the road to salvation lies through incessant toil in the service of my country and of my humanity. " *Gandhiji* tried to reduce himself to a cipher, identify himself with everything

that lives and live at peace with friend and foe alike. Thus did he hope to attain salvation through selfless service. He strongly maintained that loving service, offered in a spirit of humility, will bring about proper self-purification, which in the fullness of time, will lead to God-realisation.

His Achievement :

Now let us try to understand *Gandhiji's* conception of God-realisation as well as his actual achievement. Says he, " I hold that complete realisation of God is impossible in this embodied life. Nor is it necessary. A living immovable faith is all that is required for reaching the full spiritual height attainable by human beings. " To him, God-realisation is a supersensuous experience, consisting in the feeling of His constant presence in the heart. However, he appears to have enjoyed other spiritual experiences as well. *Sri Gurudeva Dr. Ranade* has told us that *Gandhiji* was more an audile than a photist or a morphist. *Gandhiji* speaks about the Inner Voice which may be likened to the *Anāhata* sound heard by the mystics. Though small in the beginning, it gradually appears to have assumed greater and greater sonorousness and power. " The Divine Music," he tells us, " is incessantly going on within ourselves. But our loud senses drown the delicate music, which is unlike and infinitely superior to anything we can here with our senses. " Along with this " Still Small Voice " *Gandhiji* speaks about " the Pillar of Fire " and the " Inner Light. " " When this Light corresponds with the promptings of the Inner Voice, " he says, " then that spark has the flash of inspiration. " He also speaks about the Lustre of Truth which is " million-times more brilliant than that of the sun. " *Gandhiji* appears to have received messages and heard actual words emerging from the Inner Voice-words from God. About the authenticity of these messages *Gandhiji* declares : " I can say this that not the unanimous verdict of the whole world against me could shake me from the belief that what I heard was the true voice of God..... For me the Voice was more real than my existence. "

Philosophical Bases of Bhakti

—*K. B. Parthasarathy*

Bhakti or devotion has had a continuous history in India from the time of the Ṛg–Veda down to the present day. It is a devout expression of love for the Absolute. The discovery of the Absolute beyond all forms and forces is a revelatory experience. It is spiritual. The Vedic Ṛṣis or seers were the first to devote themselves to this revelation. They had spiritual intuition and were able to discern the eternal truths by raising their life spirit to the plane of the Supreme. Their utterances were based on integral vision through a continuous experience of resident life and power *(sadā paśyanti Sūrayaḥ)*. Therefore, the *mantras* embodied in the Vedas reveal their intense love for and *śraddhā* or faith in God. They surrendered themselves to God & derived everything from Him alone. They also shared their spiritual truths with the vast masses around. No wonder, therefore, the Vedas call them 'world–builders' *(Bhūtakṛts)* (Atharva Veda–VI–133–4). They built so strongly that their spiritual edifice has remained unimpaired all these thousands of years and will continue to be so as heretofore.

The Upaniṣads which came into existence thereafter had laid the utmost emphasis on the realization of the Divine within and the individual soul's relation to it. They have prescribed three stages in the growth of the divine consciousness, *śravana* or listening, *manana* or reflection and *nididhyāsana* or contemplative meditation. Such meditation is spiritualised Bhakti and is a developed process. According to the Upaniṣads, the Absolute and God are one. It is called Brahman to emphasise Its transcendence of the finite, Its unknowability, and Its all–comprehensiveness. It is called Īśwara to emphasise the personal aspect necessary for devotion. Yet the two are one. The Absolute is both personal and impersonal. The Upanisads consider the highest form of Bhakti to be spiritual meditation on the Absolute; next in rank is the passionate devotion to the immanent Lord; lowest of all is the worship of the Vedic Devas and deities.

The Itihāsas and the Purāṇas which came into existence after the Upaniṣadic period, made available knowledge and wonderful nature of God to the masses. They not only interpreted the Vedas in a concrete manner but also paved the way for a wide field of Bhakti illustrating the value and practice of bhakti with anecdotes from true life. People were made to feel that God was not afar but quite near to them and was accessible to those who followed the Dharmic path and who had the willingness and the temperament to sacrifice and surrender everything to Him.

The Bhagavat Gita played and continues to play a vital role in the evolution and propagation of Bhakti. Lord Krishna has unequivocally laid down that there is no way towards Him except devotion–*bhaktyā tvananyayā śakyaḥ*. In his own words, it is the *rājayoga, rāja vidyā, rājaguhyam* (sovereign yoga, sovereign science and sovereign secret). Bhakti according to Gita is to believe in God, to love Him, to be devoted to Him and to enter into Him. It should be sole and exclusive devotion, exclusive of selfishness or self-interest of any kind. It is its own reward. Every act has to be dedicated to Him and done for His pleasure and enjoyment. It increases with the growth of Knowledge of the Divine through the practice of His presence. Again the Lord says: "The Supreme can be attained only through exclusive devotion" VIII–22. " Only by exclusive devotion, can I, whose nature is such, be known, realised and enjoyed." " By devotion he comes to understand me—who I am and what my great attributes are. Having thus understood me, he then enjoys me " (XVIII–55). Bhakti is only a special form of knowledge which is characterised by unsurpassed love, in which there is no expectation of any reward other than itself and which generates a dislike for all other things. The Lord insists that the whole world should be looked upon as a supreme manifestation of God. One should regulate his conduct in such a manner as to make it expressive of the divine in man. The Gita recognises that God can be approached and worshipped through any of His aspects. It has delivered a message which will ever be useful to the masses and help to stand in the Godly path: " Whoever with true devotion worships any deity, in him I deepen that devotion and he ultimately reaches Me." (B. G. VII–21) " Even those who worship other deities worship Me." (B. G. IX.–23). In the words of Dr. Radhakrishnan, " this tolerant spirit has made

Hinduism a synthesis of different kinds of worship and experience, an atmosphere unifying many cults and creeds, a system of thought or a spiritual culture based on the fact that the one truth has many sides.' " In whatever way, a soul approaches the Divine Lord, in that way and in the manner desired, does the Lord reveal Himself to him." (B. G. IV–II) It may, therefore, be said without fear of contradiction, that Lord Krishna has laid foundations for *bhakti* in a manner adaptable by all.

Voluminous literature on Bhakti continued to be produced during all tne ages and there was no period during which such literature did not exist nor were there exponents of Bhakti absent to enlighten the masses. The stream of Bhakti has had a continual flow during all the ages. Any reference to literature on Bhakti will be incomplete without a mention of the *Bhakti Ṣūtras* of Nārada Ś'āṇḍilya. Both Nārada and Ś'āṇḍilya have exclusively and comprehensively dealt with the philosophical aspects of Bhakti. Though each of the yogas—*Karma, Jñāna, Dhyāna* and *Bhakti* will attract to itself the excellences of others, the greatness of Nārada's Bhakti Sutras lies in its unwavering affirmation of the truth that Bhakti itself is the fruit of all other yogas and is the easiest and surest path to God realisation. It is of the naturc of *premarūpa* (supreme love) and nectar. It leads to *siddhi* or perfection.

One can well realise the full force of the following Sūtras of Nārada Ṛṣi : " Love is immortal, attaining which man becomes perfect, becomes immortal, becomes satisfied and obtaining which he desires nothing, grieves not, hates not, does not delight in sensuous objects, makes no effort for selfish ends, knowing which he becomes intoxicated with joy, becomes transfixed and rejoices in the Self." According to Ś'āṇḍilya Ṛṣi, devotion is supreme love to the Ultimate. " Love is the unbroken feeling of the Universal in one's own self. *Sā parānurakti-riś'vare* (Sūtra. 2). It is intense attachment to the Lord. *Anurakti* arises after one attains knowledge of attributes such as omniscience, omnipotence, omnipresence etc. of God. Devotion strengthened by divine knowledge becomes pure and strong. As the Chāndogya Upanishad says; divine consciousness is necessary for final liberation. " Verily all this is Brahman; Brahman should be realised. Brahman is the Self in the heart. He who has devotion verily reaches Him " (Chānd. III–14–1 to 4). Attachment involves simultaneous detachment

from the objects of the world. The prayer to God should always be: "May such love, as in the case of the worldly man flows ceaselessly outward to the objects of this world, flow ceaselessly to Thee in my heart" (Viṣṇu Purāṇa 1-19, 20).

The relationship sought for by a soul is either one of love or absolute losing of oneself in God so as to live & move and have the being of God—i. e. *Brahmabhāva* or of losing oneself in Him even as a drop of water or rivers in the ocean or as sugar in water. The relationship is of manifold nature in view of the multi-dimensional nature of God. It involves the sentiments of awe,fear, holiness and dependence. He has been experienced as a Personality in which case the relationship takes the form of father, mother, son, teacher and so on. He is also enjoyed as a luminous power and intelligence-infinite and incomparable and as the Self of all things in the cosmos.

The soul is metaphysically part and parcel of Brahman. Psychically, it reveals its utter dependence on God. Vitally, it displays an irrepressible yearning for the fullest experience of God. Aesthetically, it seeks its enjoyment of beauty in God. According to Vedantic aesthetics, the Reality is essentially beautiful and blissful. It is rooted in the authority of the Upaniṣads based on the aesthetic experiences of the Ṛṣis, and the seers who were specialists in the intuition of spiritual and divine beauty. The Upaniṣads define Brahman as the *sat* without a second, as Infinite Beauty free from any blemishes. Brahman exists as Absolute Beauty and derives delight in the art of transforming the world of *cit* and *acit* into the likeness of His own Beauty. In other words, the Lord of Beauty shines for ever,creates forms of beauty, plays with them and finally becomes one with them. "As the flowing rivers disappear in the sea, losing their names and form, the wise freed from name and fame, goes to the Divine who is beyond all" (Muṇḍaka Upd. III-28 and Praśno. Upd. VI-5). The highest state is a state of rapture and ecstacy, a condition of *ānanda* or bliss. According to the Taittiriya Upanisad, such *ānanda* is incalculable and inexpressible. Morally, the soul looks upon God as the embodiment of Supreme Dharma.

God is the alpha and omega of everything in the cosmos. He is Himself supreme *artha, kāma, dharma* and *mokṣa* and not merely a

giver of these. His attributes are endless. The ancient seers have discovered these truths through their many *vidyās* or sciences of realisation. The Upaniṣads speak of 32 *vidyās* such as *Sad vidyās*, *Bhūma Vidyā*, *Antaryāmi Vidyā* etc. Though each of them has its own specific character determined by its subject-matter, name etc. the ultimate goal is the same viz. the attainment of Brahman. The Vedantic texts have affirmed the truth of the unity of the Vidyās on account of the non-difference of the result. As Brahman is the identical subject of all meditations, the contemplation of one essential quality comprises other qualities as well. Meditation on one quality of Brahman implies meditation on others also. But each is complete in itself and has as its aim the attainment of Brahman.

Devotion to God admits of different attitudes or *bhāvas* and they vary according to one's temperament, taste and capacity. The popular *bhāvas* are *Dāsya bhāva* (master and servant), *Vātsalya bhāva* (father and son relationship), *Mādhurya bhāva* (lover and beloved). A devotee does total ungrudging, unconditional surrender, obtains His grace, holds communion with Him and gets absorbed in Him eventually. The soul should ever feel anxious about God's welfare and be useful to Him and in every way pleasing to Him. To please Him in every way would be the sole aim of the soul.

Aesthetical approaches are adopted to enjoy the ratpure of divine nature. Though there are said to be nine *rasas*, (aesthetic sentiments) such as *śānta*, *hāsya*, *vātsalya*, *adbhuta*, *mādhurya*, *śoka*, *vīra*, *krodha and karuṇā* the Bhakti schools think that for devotion to God, the sentiments suitable and desirable are *Adbhuta*, *Vātsalya*, *Śānta* and *Mādhurya*. God is wonderful beauty, transcendent in His attractiveness. He is all love for His Children. He grants the Ultimate Peace and Freedom. He is eminently the object of adoration and love. Above all, He is so immeasurably great that not to love Him,adore Him,seek Him as the abode of peace and freedom from samsaric ills means a great sin. God is the ultimate power for fear of Whom, all gods and creatures do their work. It will thus be in the fitness of things to adopt the above sentiments in the process of devotion to God. In fact Bhakti is itself a *rasa par excellence* and transcends all other rasas. Brahman is Itself " Rasa personifed " says the Taittiriya Upaniṣad.

The mind which is our worst enemy when left to itself is our most precious helpmate when tutored and regulated. "The mind is the cause for both the bondage and emancipation of man" (Amr. Bind. Upd. and also B. G. 56). The use of *bhakti* consists in making the mind to give up its low and blind attachment to the objects of the senses for the sake of the Father of Love and the Source of all things. It is the easiest, the most natural and at the same time, the best means for inducing the mind to turn away from appearances and find its final refuge and goal in Him. In short *bhakti* can be an effective controller for the mind. This has been the truth expounded by the seers from bitter experience and finds a significant reference in the outpourings of their heart.

Prominent place has been given to Bhakti by the three prominent schools of thought—Advaita, Viśiṭādvaita and Dvaita. They have recognised the soul's inherent and natural relationship with the Divine. In advaita the indiviual soul is viewed to be identical with Brahman. In Viśiṣṭādvaita, the soul is viewed as body or śarīra of God. In Dvaita, the soul though independent in essence is absolutely dependent on God for existence. There are also other views such as the *Bhedābheda* (identity and difference), *acintya-bhedābheda* (unthinkable identity-difference) etc. The real view of *bhakti* depends upon the attitude and views which one may adopt. Some have attempted to reconcile these views by proposing a gradational approach. The *dāsa bhāva* (servant-hood) leads to *Sarira* (body) *bhāva* of Viśiṣṭādvaita and to *aikya* (identity) *bhava* of Advaita. As the Iśa Upanisad points out (6-7) though the soul is different from God, it can and does experience the Divine as in oneself and oneself as of the divine. There is no doubt that all the three schools of thought recognise the soul's inherent relationship-a natural one-with the Divine. The Brahman is One only, all the rest belong to Him, are part of Him, and are in a deep sense one with Him. The soul is His.

God and the souls, though different from each other, have in common conciousness (awareness) and love is a matter of conscious self-giving to Him, whom one fees one's absolute need and support. The dualism between the soul and God is essential to the process of devotion The fact that soul is attached to *prakṛti* reveals another factor. The soul is trying to escape from Prakṛti or Nature in order

to unite itself with God. The search for the real freedom is the process of detachment from Prakṛti and attachment to God. Bhakti accelerates the process of relating oneself to Him and unrelating oneself from Nature. This relationship is natural to the soul whereas disunion is unnatural and sinful and is the cause of all misery. Therefore, union with God is that which grants *svarūpa* or status to the soul. Once the soul gains the conception through its awareness of God, Who keeps it integral through his control, sustenation, redemption and saviourship, all its activities begin to be directed by God consciousness.

There is another conception which accelerates the progress of *bhakti* towards God viz *śeṣatva* or servanthood. The individual has one *śeṣi* (master) on whom it depends. " The śesa is that which exists for another, says the Pūrva Mimāmsa (III-1-2). That another is God and God alone in the context of the *swarūpa* of the soul. The relationship of the soul to God as that of *śeṣa* and *śeṣi* is a permanent and non-reciprocal one. Dependence on beings other than Supreme is always painful at one stage or other, because thay are not *śeṣis* for whose purposes the soul exists as *śeṣa*. A *śeṣa* is a spiritual slave to God and not to any other. It is only when the soul realises its position *vis-a-vis* God as *śeṣi* and *śeṣa* and the intricate nature of such relation, the devotion as *rasa* has possibility of arising and progressing without let or hindrance.

The practice of *bhakti* requires elaborate disciplines which include not only the sublimation of feeling but also the training of the intellect and the will. In Viśistadvaita they are known as the *sādhana saptaka* or the seven-fold moral and spiritual discipline which includes *viveka* or discrimination, *vimoka* or freedom from all else and longing for God, *abhyāsa* or continuous thinking of God, *kriyā* or doing good to others; *kalyāna* or wishing well to all; *satyam* or truthfulness; *ārjavam* or integrity; *dayā* or compassion;*ahiṁsā* or non-violence;*dāna* or charity; and *anavasāda* or cheerfulness and hope. Bhakti is knowledge of God as well the obedience to His will. It is loving God with all mind and with all heart. It finds its culmination in an intuitive realisation of God.

Bhakti according to śaṅkara contemplates the triple discipline of thought, feeling and will,defined as *viveka,vāiragya* and the disciplines

of *śama* or tranquility, restraint *(dama)*, renunciation *(uparati)*, resignation *(titikṣa)*, concentration *(samādhi)* and steadfastness of mind *(śradhā)* and lastly an intense desire for freedom. According to Śaṅkara, true *bhakti* is seeking after one's own real nature *(svaswarūpanusandhanam)*. He has emphasised that *bhahti* should be rooted in spiritual inwardness. The truth is *ekam* or only one viz. the realisation of Atman. Until one recognises the oneness of the self with the Reality, one shall revolve in the circle of saṁsāra. From this philosophical point of view, though the Absolute is visualised in many ways, the underlying Reality is the same. He has shown his sincerity of his conviction by his soul-stirring hymns on different deities and has helped the masses to interpret God in terms of spiritual value. He has been called The *ṣanmatasthapanacārya* or the teacher who established the six creeds—the *Śaiva*, the *Vaiṣnava*, the *Saura*, the *Śākta*, the *Gāṇapatya* and the *Kapali* creeds.

Śaṅkara has recognised the dual experience in its most *sāttvika* form as a necessary preliminary to the non-dual experience. According to the exposition of *bhakti* given in one of his famous *ślokas*, *bhakti* is like the movement of the seeds of the ankola tree falling to the ground towards the trunk of the tree sticking there. It is like the attraction of iron filings to the magnet. Further, it resembles the unceasing love of a woman to her husband. It is like the entwining of a creeper round a tree and lastly it is like the spontaneous coursing of the river to the ocean. Evidently, each of the analogies refer to a form of Bhakti. It is a graded one. Each of the lower forms leads to the higher till the devotee identifies himself with the Supreme. The path of devotion leads to spritual perfection.

Madhusūdana-sarasvati, one of the greatest of the Advaita thinkers and an ardent devotee of God in the form of Krishna has made valuable and immortal contributions to the doctrine of Bhakti. He has left to us a treatise on devotion called Bhagavad-Bhaktirasāyana in which he expounds Bhakti as a *rasa*. According to him, Bhakti is the *citta* taking the form of the Lord. The *chitta* or *Antāḥkāraṇā* takes the form of the object it comes into contact with. *Bhagavadakarata* is bhakti. According to him the *Ālambana* of Bhakti is God. The Rasa realised, *Paramānanda* or supreme bliss is God and the mind which has taken God's form is also God. To Madhusūdana Sarasvati, Bhakti

Rasa is the real Rasa. It has the ineffable bliss that is not tainted by even a grain of sorrow. He considers that of the two paths of *jñāna* and Bhakti, the latter is superior since it leads to the goal more quickly than the other. Further, according to Madhusūdana, there are two types of *bhakti*. One is the actual process of being in love with God, the other the goal itself, the everlasting experience of Brahman bliss. Madhusūdana has reconciled the philosophy of advaita with the experience of a *bhakta* or devotee and raised *bhakti* to the status of the great mode of spiritualisation.

According to Rāmānuja, Bhakti is the unitive way in which the aspirant sheds his egoism and attunes himself to the will of God and yearns for eternal communion with Him. It is the consummation of moral and spritual culture.It is the direct way to perfection as it leads to the very heart of Divine consciousness. Rāmānuja speaks of Bhakti as the form of knowlege. Rāmānuja opens his commentary on the Brahma Sūtras thus: May my *buddhi* or *jñāna* blossom into Bhakti or devotion to Brahman or Śrīnivasa whose nature is revealed in the Upaniṣad, as the Self, that out of the līlā or sport of love, creates, sustains and reabsorbs the whole universe with a view to saving the *jivas* that seek His love," This itself strikes the keynote of Viśistādvaita and its doctrine of bhakti. Brahman as the *śarīrin* of the jiva is the endeavour as well as the end and the discipline of *sādhanā-saptaka* (seven-fold sādhanā) is helpful in building bhakti. Viśistādvaita expounds the theory of *bhaktirupāpanna jñāna* or *jñāna* turned into *bhakti*.

Bhakti that is not manifested in work and worship of the Divine is not real integral bhakti. Bhakti is devotional knowledge and all knowledge is expressed in work. As the Isāvāsyaopaniṣad states, it is such karmas as are performed with the knowledge that all is of the Lord, pervaded by the Lord and as such belong to Him alone, will accelerate *bhakti*. Such a kind of work is called *niṣkāma karma* by Lord Krishna in Bhagavad Gīta. Such *niṣkāma karma* leaves the individual free from all the fruits and results of action and helps to cross over the barriers of saṁsāra and its inherent ills. Thus bhakti is a strenuous path which can be full-fledged only when it is integrated with knowledge of God, as one Self, as one is and as one ought to be and with *niṣkāma karma* as his work.

In Dwaita philosophy, *bhakti* is the deepest attachment to the Lord deeprooted and based on a clear understanding of His greatness and majesty.. " It is the steady and continuous flow of deep attachment to God, impregnable by any amount of impediments and transcending the love of our own selves, our kith and kin, cherished belongings etc. and fortified by a firm conviction of the transcendent majesty and greatness of God as the above of all perfections and free from all blemish and by an unshakable conviction of the complete metaphysical dependence of everything else upon Him." According to Madhva, it is the outcome of patient study and deep reflection. He also demands a high degree of moral perfection on the part of the bhakta. He affirms that there can be no true devotion to God without a real sense of moral purity, sincerity of purpose and detachment to worldly pleasures. Madhva has recognised that Bhakti is in essence an ineffable blending of the emotion and the intellect. He has given expression to the intensity of his love of God in its sublime and rapturous aspects in the benedictory and concluding portions of his works. Madhva views sublime *bhakti* not as a means to an end but as an end in itself. The relation between the individual and the Supreme is not something that is snapped in release. It is a sacred relation that holds good for all time. It is a unique relation, a spiritual bond which is indestructible. Bhakti is also considered as a blend of both knowledge and love. Jñāna is a constituent of bhakti. Consequently, the latter is often referred to as jñāna itself and *vice-versa.*

In the process of devotion, the grace of God plays a vital role and this has been recognised by almost all the systems of thought. "This Ātman cannot be attained through study or intelligence or much learning—whom he wishes to attain, by him it can be attained. To him the Ātman reveals its true nature." (Muṇḍaka III 2–3 and Kaṭha ii–23). The Kausītaki Upaniṣad also states : " It is He who inspires to do good works the man whom He will lead on high, and it is He who inspires to evil works the man whom He will lead downwards " (iii.8). The Gita takes its clue from the Upaniṣads and lays stress on divine grace. It tells us that Arjuna enjoyed the Vision of the *Viswarūpa* by the grace of the Lord (XI.47), that one wins eternal abode by His grace (XVIII–51) and that one crosses over all difficulties through His grace (XVIII–58).

The mind may become pure by the formation of a moral character and gradually, the pure mind may reflect the Divine. But He reveals Himself through His Grace which is dependent only upon intense devotion. To Rāmānuja, the grace of God is the culminating result of the three-fold process of karma, jñāna aod bhakti, which involves a training of body, intellect and will. The grace of God removes the obstacles in the path of devotion caused by past sins and generates devotion to Him. According to Rāmānuja, the grace of God operates in accordance with the Law of Karma. It is divine grace that plays the most decisive role in the final deliverance of the souls, according to Madhva. It is only the grace of God that can reveal the true nature of God to the individual soul. Madhva affirms that no one can be saved by the sheer force of knowledge. Devotion to God should have the nature of clinging to Him firmly at all costs so as to evoke His Grace.

The longing for God is well illustrated in the episode of Nachiketas in the Upaniṣad. Nachiketas wanted to choose only one boon : viz the knowledge of the Ātman. (Kath-1-23-24)- In the famous dialogue between the sage Yājñavalkya and his wife, Maitreyi in the Brāhadarāṇyaka Upaniṣad,the sage points out to his wife: "the husband is not dear on account of the husband but on account of the Ātman as the Highest Self." It is by seeking the Infinite we get infinite satisfaction and *ānanda*. Human love is to be treated as an expression of divine love. The glory of such rare flowers of humanity can be well realised when one keeps in mind what Lord Krishna says in B.G. again and again: "I am in my *bhakta* and he is in Me." B. G. IX-29. "I bear all the burden of my devotees' concerns " (B. G. IX-22). "Place thy heart on Me, O Arjuna and discover Me by thus understanding, and thou shalt without doubt hereafter enter into Me. (B. G. XII.8)

In the course of a soul's journey until its attainment of the utimate goal, few events are more momentous and epoch-making than the springing up of strong and supreme *bhakti* or devotion. It transforms one and leads him on to a truer and larger life. A true *bhakta* is a true *jñāni* as he knows that God alone is the source and satisfaction of life. (B. G. VII-19). So he lives and has his being in the divine love. The Lord of love seeks the *jñāni* and sees him as His very life and self. (B. G. VI-17 and 18).

Bhakti and Advaita ⚙

—*Dr. G. M. Patil, Aurangabad.*

It is a general belief that *Bhakti* and *Advaita* are two conflicting ideas and hence they cannot go together. *Bhakti* or devotion is impossible in *Advaita* or Non-dualism and therefore *Bhakti* cult is primarily and necessarily an outcome of *Dvaita* or Dualistic philosophy. A devotee cannot worship or pray the Lord unless they are two distinct individualities, and therefore in order to win the favour of the Lord for the ultimate salvation, the devotee must offer his prayers to a deity, who is separate from him. Thus, *Dvaita* or Dualism is a necessary prerequisite of the *Bhakti* cult. Unfortunately, the belief came to be confirmed by the fact that the *Kewalādvaita* School of *Sri Sankar* is in favour of *Jnānamārga* or the path of knowledge, (ज्ञानादेव मोक्ष : ।) and ordains *Sannyāsa* or renunciation for the attainment of final goal; while other schools of *Vedānta*, viz. *Visiṣtādvaita* of *Rāmānuja*, *Suddhādvaita* of *Vallabha*, *Dvaitādvaita* of *Nimbārka* and *Dvaita* of *Madhva*, prescribe *Bhaktimarga*, or path of devotion as the only means of salvation. As the learned know, however, that it is a misconception that *Sankar* does not recognise *Bhakti* as a path to realisation. But it is a popular and staunch belief which takes for granted that *Sankar* does not and should not prescribe *Bhakti;* for, according to his doctrine of *Māyā*, the whole universe, including even the Gods, is an illusion. Fortunately, for us, we have a verse in *Vivekacuḍamaṇi* of *Sri Sankar* which unequivocally declares his great faith and highest admiration for *Bhakti*. It is the simplest and the easiest way of realising the Supreme Being and emancipation.

मोक्षसाधनसामग्र्यां भक्तिरेव गरीयसी
स्वस्वरूपानुसंधानं भक्तिरित्यभिधीयते ॥

" *Bhakti* is superior of all means of emancipation. Meditation of the one's own Self is called *Bhakti* ". This definitely indicates his most favourable attitude towards *Bhakti* and his praises *(stotrās)* of

⚙ The paper was presented and read at XXIV Session of A. I. O. conference held at Varanasi in Oct. 1968.

a number of deities worshipped, at different places by a number of seats and cults show his devout and unshakable faith in the principle of *Bhakti* as a non-failing means of deliverance. On careful examination of his *stotras*, we note a remarkable thread of non-dualism, of the Absolute Monism of which he was the founder and exponent, continuously running through most of them. His domi--nant personality, his versatile scholarship, his crystal-clear vision of the *Advaita* doctrine and his direct experience has been successful in weaving *Bhakti* and *Jnāna* together, with a superb skill. An Absolute Non-dualist believing in and praising a Personal God is something which is unimaginable to a layman, but it is a fact. And this proves beyond all doubts and objections that *Bhakti* is in no way antigonistic and opposed to Monism.

The truth is that *Bhakti* and *Jnāna* are mutually dependant, for the thorough realisation of the Absolute. The knowledge may prove with the help of all rational arguments, the absence of dualism and may establish the non-dualism, but actual experience of the theoretical knowledge can be had, only through devotion. *Jnāna* requires *Bhakti* for its thoroughness, through direct perception. *Bhakti*, on the other hand, is an earlier stage leading to *Jnāna* which in its turn, leads to liberation. *Jnāna* is, no doubt, the supreme path, but unfortunately it is not open to all. The layman, who does not possess a developed and sharp intellect, does not have enough time and energy to study the scriptures at the feet of the learned master and often does not come across an erudite teacher to initiate him and, above all may not be qualified to study any lore. But he has every right to aspire for liberation. *Bhakti* is his resort. It is the easiest step on the ladder leading to knowledge and hence to emancipation and as such, cannot have any opposition with non-dualism.

Bhakti has different Connotations in different times and in different ideologies. The term appears for the first time in Swet Up[1]. But the word, *Upāsanā* appears in certain other places. Expressions like *Upāsate*[2] (Mu. Up. III. 2. 1. Ken. Up. 1-4-8; Katha. Up. II. 2. 3) *Upāsita*[3] (Jaim Up. III. 10. 3, Chh. Up. II. 2. 1), *Upāsanam*[4] (Chh. Up. II-1-1) etc. are noticable through the *Upaniṣads*. In all these places, *Bhakti* or devotion requires symbol in one form or the other. It is mind, the Sun, food or Vital breath etc. (Tait. Up-III. 2-6, Chh. Up. VII).[5] The *Upaniṣadic* thought also realises the dependance of the individual

soul on the Supreme Soul for its salvation when it expresses that He cannot be attained by sermons, or by learning or by intelligence. He can be obtained by one whom He favours (Mun. Up. III. 2. 3; Kaṭha Up. 2.23;)[6]. It also says that Supreme Being leads a man to good deeds whom He desires to elevate (Br. Up. III. 7.15)[7]. He dwells in the hearts of all beings. These ideas seem to have come down through different teachers.

Bhakti according to *Vyāsa* is the deep love in the worship of the Lord (N. B. S. 16.)[8]. According to *Garga*, the firm attachment in the Stories of the glories of the Lord constitutes *Bhakti* (N. B. S. 17)[9]: For *Śandilya*, *Bhakti* is the highest attachment for God.[10] Nārada defines the same as the Supreme love for this One (NBS.2)." The pronoun 'this' used by *Nārada* is colourless and formless. It indicates the Supseme Being, by whatever name one may choose to call Him and whatever form and characteristics can be ascribed to Him. He is both manifest and unmanifest, mutable and immutable, immanent and transcendent. Thus it appears that devotion in the beginning indicated the love or attachment for the formless and the nameless One. But evolution in the same idea presented a formless but characterised nature of the Being. Ultimately it devolved in the devotion of a symbol with a form and with characteristics. But the Reality was never forgotten (Ken. Up. I.5.8)[12]. The *nirguṇa* and *nirākāra Brahma* is the same as the *saguṇa sākāra Iśwara*, only difference being that one is immutable, unmanifest and transcendent and the other is mutable, manifest and immanent. *Śankara* accepts the former in his metaphy-sics and the latter in *Bhakti*, while other schools of *Vedānta* do not accept the former and vehemently maintain the latter. The unprejudiced and pure mind realises the unity between the two natures of the Supreme Being and locates no distinction or contradiction between the two.

The concept and the place of *Bhakti* in spiritual achievements varies from thinker to thinker. For *Śankar* it is the meditation of one's own Self. For *Rāmānuja*, it is a special variety of *(Jnānaviśeṣa)*. It is open to higher three classes only as they can qualify themselves by *Vedic* Studies, philosophical learning and sacrifices which three cumu-latively purify the heart so essential for the rise of *Bhakti*. It is prohibitted to *Śudras*, but *Prapatti* or servitude is open to all. In *Bhakti*,

a devotee clings to the God as does a young one of a monkey *(Markaṭanyaya)*. In *Prapatti*, the devotee is completely at the mercy of God like a kitten to its mother (B. Gita X.7).[13] *Vallabhāchārya* thinks that knowledge leads to salvation after many births (B. G. VII.19)[14], while devotion is the source of immediate emancipation. According to *Madhvāchārya*, God is so merciful and compassionate that He saves the devotee even if he commits worst sins. The *Bhakti* principle expounded by *B. Gitā* appears to be more rational and appeals to reason. Firstly, it is open to all without any distinction of caste, creed or calling including even the nonhuman beings like *Hanumān*, *Jaṭayu*, *Gajendra*, who belonged to the lowest or meanest births, and to the worst sinners (B.G.IX.31, 33)[15]. Human form or any other repre--sentative symbolic manifestation is not the Reality which lies beyond it. (B.G. VII.24, IX.11)[16]. The Supreme Being can be worshipped either as Absolute or as Duality or even as in multiple forms (B. G. IX. 15)[17]. Faith is most important, forms are immaterial and non-real. Through *Bhakti* one gets the true knowledge of the Supreme Being (B. G. XVII. 55)[18]. The Lord bestows knowledge on his devotees by which they attain Him. For their sake he destroyes their ignorance through compassion (B. G, X. 10, 11)[19]. He draws them out of the ocean of the creation and they attain deliverance (B. G. XII.7)[20]. *Bhakti* being the only means of salvation for all *Vaiṣṇava* schools, their process viz. actions leading to knowledge and knowledge bestow--ing *Bhakti*, appears to be contrary to that of *B. Gitā* which believes in knowledge which arises out of devotion and which requires devotion for its confirmation.

The *B. Gitā* is very clear on one more point in stressing the utmost importance and non-avoidability of *Bhakti* while declaring the man of knowledge as the best among the four types of devotees, others being men who desire 1) freedom from suffering, (2) the knowledge of God, and (3) material gains (B. G. VII. 16–17)[21]. It is here we find a clue to the philosophy of *Sankara*. *Bhakti* in its pure, sacred and dignified form is most essential even for the man of know-ledge (B. G. XVIII. 56–58)[22]. Monism, in no way, stands as a hindrance to *Bhakti* nor is devotion or love contrary to non-dualism. For *Sankara*, Personal God is not an opaque idol, but He is transper--ent Personality and stands as a symbol or token of the Impersonal, Supreme Absolute. In *Pāṇḍuranga Stotra (*22a) he says 'I worship

Pāṇḍuranga who is the symbol of the Highest *Brahma.*' The *Mahārāstriyan* Saints and mystics, who belong to *Bhakti* cult, cult of *Vaiṣṇavas* traditionally called as *Wārakari* cult, are all of them not only Monotheists but even Monists in their spirit and outlook. *Jnāneswara*, the doyen of the cult, worships God as the Self of the Universe (Jnān. XVIII. 1794)[22]. *Tukārāma*, another leading saint, declares as the creed of the *Vaiṣṇavas* that the world is an embodiment of *Viṣṇu* and that the delusion in the form of dualism and non-dualism is inauspicious[24]. *Eknāth*, *Nāmdeva* and many others have supported this faith and have stood witness to the fact that *Bhakti* is not so much as an objective emotion as it is a subjective one in its true nature and therefore the personal God ultimately evolves into Impersonal *Brahma*, which is the fundamental principle of *Advaita* Philosophy. If the devotion stops at objective emotion it begets dualism and cannot lead to *Advaita.* But if objective emotion on a higher level after some practice leads to-and as a matter of fact it should lead to-subjective emotion, it does not remain away from non-dualism and thus devotion and monism stand in complete harmony. True devotion starts with dualism and culminates in non-dualism. *Madhusūdana Saraswati* who belonged to the School of *Śankar* and wrote the celebrated volume, *Advaita-Siddhi*, in defence of Absolute monism, was a devout worshipper of Lord *Kriṣṇa* and it was not derogatory to his metaphysical exposition of the theory. As a matter of fact, *Advaita* and *Bhakti* are the two sides of the same coin of emancipation, one is theoritical while the other is practical. Thus devotion with knowledge excels all.

Bhakti is superb in one more respect according to the *B. Gitā.* It incorporates the basic principle of *Karmayoga* or Path of Action. Selfless action and dedicated action both have the same psychological value so far as the *naiṣkarmya* or voidness of action, it is the non-attachment which frees an individual from the bondage of action. In actions dedicated to the Lord, he has no egoism and affectionate regard for them as they have been passed over to the Lord as a mark of devotion in the form of worship and thus their bondage value is nullified. Thus the result is the same (B. G. III. 4., IX. 27-28, XVIII. 49)[25].

Bhakti, on a higher level and in an elevated form, has no conflict with *Advaita.* The apparant dualism or *Dvaita* in *Bhakti*

miraculously works as a stepping stone to Monism or *Advaita*. As an earlier stage of knowledge, it is most essential and useful in case of a layman and has no contrast with knowledge. On one side *Bhakti* leads to *Jnāna*, on the other side *Bhakti* is complementary to *Jnāna* for its perfection. Thus *Bhakti* and *Advaita* can and do go hand in hand for final emancipation. *Bhakti* in its superb form (B. G. XVIII.68)[26] is intended here and the lower form *(Aparā Bhakti)* which is hinted at, through the mention of three lower types of devotees (B. G. VII 16)[27] is out of question as, in the initial stages, it has an antigonistic attitude towards *Advaita* and cannot tolerate the same.

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1) यस्य देवे परा भक्तिर्यथा देवे तथा गुरौ ।
2) उपासते पुरुषं ये ह्यकामास्ते शुक्रमेतदतिवर्तन्ति धीराः ।
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ।
मध्ये वाममासीनं विश्वेदेवा उपासते ।
3) तत्प्रतिष्ठेत्युपासीत ।
लोकेषु पञ्चविधं सामोपासीत ।
4) समस्तस्य खलु साम्न उपासनं.... ।
5) अन्नं ब्रह्मेति व्यजानात्.... । ....आनन्दं ब्रह्मेति व्यजानात् .... । वाग्वाव नाम्नो भूयसी.... ।
6) नायमात्मा प्रवचनेन लभ्यो न मेधया न बहुना श्रुतेन ।
यमेवैष वृणुते तेन लभ्यस्तस्यैष आत्मा विवृणुते तनुं स्वाम् ॥
7) एष ह्येवैवं साधुकर्म कारयति तं यमेभ्यो लोकेभ्य उन्निनीषत एषउ एवैनमसावु कर्म कारयति तं यमधो निनीषते ।
7a) यः सर्वाणि भूतान्यन्तरो यमयत्येषः । कौषी० उप० III 8
ईश्वरः सर्वभूतानां हृद्येशेऽर्जुन तिष्ठति । B. G. XVIII. 61
8) पूजादिष्वनुराग इति पाराशर्यः ।
9) कथादिष्विति गर्गः ।
10) सा परानुरक्तिरीश्वरे ।
11) सा त्वस्मिन्परमप्रेमरूपा ।
12) See 2 above.
13) तेषामहं समुद्धर्ता मृत्युसंसारसागरात् ।
14) बहूनां जन्मनामन्ते ज्ञानवान्मां प्रपद्यते ।
15) अपि चेत्सुदुराचारो भजते मामनन्यभाक् ।
साधुरेव स मन्तव्यः सम्यग्व्यवसितो हि सः ॥
मां हि पार्थ व्यपाश्रित्य येऽपि स्युः पापयोनयः ।
स्त्रियो वैश्यास्तथा शूद्रास्तेऽपि यान्ति परां गतिम् ॥

16) अव्यक्तं व्यक्तिमापन्नं मन्यन्ते मामबुद्धयः ।
परं भावमजानन्तो ममाव्ययमनुत्तमम् ॥
अवजानन्ति मां मूढाः मानुषीं तनुमाश्रितम् ।
परं भावमजानन्तो मम भूतमहेश्वरम् ॥

17) एकत्वेन पृथक्त्वेन बहुधा विश्वतोमुखम् ।

18) भक्त्या मामभिजानाति यावान्यश्चास्मि तत्त्वतः ।
ततो मां तत्त्वतो ज्ञात्वा विशते तदनन्तरम् ॥

19) ददामि बुद्धियोगं तं येन मामुपयान्ति ते ॥
तेषामेवानुकम्पार्थमहमज्ञानजं तमः ।
नाशयाम्यात्मभावस्थो ज्ञानदीपेन भास्वता ॥

20) See 13 above.

21) आर्तो जिज्ञासुरर्थार्थी ज्ञानी च भरतर्षभ ।

22) बुद्धियोगमुपाश्रित्य मच्चित्तः सततं भव ।

22a) परब्रह्मलिङ्गं भजे पाण्डुरङ्गम् ।

23) आता विश्वात्मकें देवें । येणें वाग्यज्ञें तोषावें ।
तोषोनि मज द्यावें । पसायदान हें ॥

24) विष्णुमय जग वैष्णवांचा धर्म । भेदाभेद भ्रम अमंगळ ॥

25) न कर्मणामनारंभान्नैष्कर्म्यं पुरुषोऽश्नुते ।
न च संन्यसनादेव सिद्धिं समधिगच्छति ॥ III.4
यत्करोषि यदश्नासि यज्जुहोषि ददासि यत् ।
यत्तपस्यसि कौन्तेय तत्कुरुष्व मदर्पणम् ॥
शुभाशुभफलैरेवं मोक्ष्यसे कर्मबन्धनैः ।
संन्यासयोगयुक्तात्मा विमुक्तो मामुपैष्यसि ॥ IX.27.28
असक्तबुद्धिः सर्वत्र जितात्मा विगतस्पृहः ।
नैष्कर्म्यसिद्धिं परमां संन्यासेनाधिगच्छति ॥XVIII.49

26) समः सर्वेषु भूतेषु मद्भक्तिं लभते पराम् । XVIII.54
भक्तिं मयि परां कृत्वा मामेवैष्यत्यसंशयः ॥ XVIII.68

27) See 21 above.

Reclamation of the Bhagavadgītā

(Essentially a Psalm of Dynamic House-hold life leading to Individual Salvation and Social Solidarity.)

By G. D. Khare, Vangmaya Visarad, Gadag.

In the article "The Twin Pathway of the Bhagavadgītā" published in the 15th Nov. 1967 Issue of the "Pathway to God" it was made clear, that, the Lord Śri Kriṣṇa has enjoined *only one Pathway* (निष्ठा) *with two approach roads*, in the Bhagavad-Gītā. The निष्ठा advocated there is the योगनिष्ठा,—ज्ञानयोग and कर्मयोग being the two approach roads leading to it. It was also pointed out there, that, most of the prominent commentators of the Bhagavadgītā, such as श्रीशंकराचार्य, श्रीरामानुजाचार्य, श्रीमध्वाचार्य, लो. टिळक etc., have missed the clarifying significance of the singular form of the word निष्ठा in लोकेऽस्मिन् द्विविधा निष्ठा पुरा प्रोक्ता मयानघ। गी. ३–३. (Oh sinless! In the olden days, I have ordained a bi-lateral path to be followed in this world), and have based their commentaries on the assumption, that, the Lord has advocated two different paths in the Bhagavadgītā. श्रीशंकराचार्य clearly states in his संबंधभाष्य (Introductory Note), that the Lord has enjoined in the Bhagavadgītā, the same two religious paths to Arjuna, which He had already advocated in the Vedas (वैदिकं हि धर्मद्वयं अर्जुनाय.....उपदिदेश). But the mutually exclusive paths of the Vedas, viz. (1) the rebirth-bound (प्रवृत्तिलक्षणधर्म) Path, and (2) the salvation-bound (निवृत्तिलक्षणधर्म) Path, can, by no stretch of imagination, be construed to resemble the two avenues of the योगनिष्ठा in the Bhagavadagītā, which are evidently convergent as per the Lord's proclamation संन्यासः कर्मयोगश्च निश्रेयसकरावुभौ। गी. 5–2 (Renunciation, as well as unattached observance of one's duties, both lead to the state of beatitude). श्रीरामानुजाचार्य and श्रीशंकराचार्य have not said anything specifically about the nature of the निष्ठाद्विविधत्व (twin-ness of the paths); but they seem to approve श्रीशंकराचार्य's version by a tacit consent!

Another point where श्रीशंकराचार्य has misconstrued the facts, is, his reading of Arjuna's mental state on viewing the warriors on both the sides of the battle-field. In the संबंधभाष्य he asserts that, Arjuna had

declined to carry on the voluntarily undertaken fight, and had decided to take to alms for subsistance, because his discriminating faculty had been completely benumbed by sorrow and mental infatuation. (शोकमोहाभ्यां अभिभूत-विवेकविज्ञानः स्वतः एव क्षात्रधर्मे युद्धे प्रवृत्तो ऽ पि तस्माद्युद्धात् उपरराम परधर्मं च भिक्षाजीवनादिकं कर्तुं प्रववृते ।)

Was the reasoning faculty of Arjuna really benumbed by sorrow and fond love for his kith and kin ? And did he really prefer the life of a mendicant, as a career, to the life of a warrior ? The way in which Arjuna has most logically put up his case in the first chapter of the Bhagavadagītā, and his firm decision not to leave the battle-field at any cost, do not warrant such charges. The arguments put forward by him in the first chapter are so cogent and forceful, that, even a critical scrutiniser like Mahatma Gandhi is reported to have said, that, he had been impressed more by the soundness of Arjuna's arguments, rather than by the stereotype-answers of Śri Kṛṣṇa himself. Nobody can deny the magnanimity and straightforwardness of Arjuna in offering to forego his share in the ancestral property (kingdom), if it entailed a fight, in which the very kith and kin—the would-be recipients of the share—were sure to be wiped off !

Similarly, Arjuna has not at all shown his willingness to take to life of a mendicant, as a career. What he has said, is, that, he would *even submit to a beggar's life* (as a lesser evil), rather than engage in a fight that not only threatened a veritable genocide, but also entailed the slaughter of respectable elders and preceptors (गुरूनहत्वा हि महानुभावान् श्रेयो भोक्तुं भैक्ष्यमपीह लोके । गी. 2—5). This is tantamount to resorting to alms as an emergency measure (आपद्धर्म) only. It cannot be equated to a liking for an alien career (परधर्म). Arjuna only wants to indicate, here, the extreme low level to which he was prepared to submit, to avoid a fratricidal war. That is the force of the word अपि (even) in श्रेयोभोक्तुं भैक्ष्यमपीहलोके । (*Even* subsistance on alms might be far more congeneal !). श्रीशंकराचार्य seems to ignore this force of the word अपि (even), and represents Arjuna as voluntarily preferring the mendicant's career, implying thereby, that, Arjuna was well on the way to espouse the life of a recluse !

But, by far the greatest injustice that he has done to Arjuna (and in a way to the text of the Bhagavadgītā, too), is, that, he has

not at all commented on that part of the Bhagavadgītā (i. e. the whole of the first chapter, and the first ten verses of the second chapter), wherein he (Arjuna) has very ably put up his case. श्रीशंकराचार्य has not even condescended to give, at least, the bare text of the Bhagavadgītā that contains Arjuna's arguments. He has summarily rounded up the whole affair by passing a non-committal general remark, that, the foregoing part of the work (Book) should be construed to explain how the defects like sorrowfulness and infatuation—the time-old genesis of the cycle of rebirths—find their way to the hea-ts of the mortals ('दृष्ट्वा तु पाण्डवानीकम्' इत्यारभ्य 'न योत्स्य इति गोविन्दमुक्ता तूष्णीं बभूव ह' इत्येतदन्तः प्राणिनां शोकमोहादिसंसारबीजदोषोद्भवकारणप्रदर्शनार्थत्वेन व्याख्येयो ग्रंथः ।)

Is the portion of Bhagavadgītā, thus glided over by श्रीशंकराचार्य, really so insignificant ? Certainly not. It is in fact, that part, which has at once raised the Bhagavadgītā-discourse to the highest pitch of the Eternal Human Riddles, and has endowed it (Bhagavadgītā) with an extraordinary gripping force. The initial atmosphere of normal battle-field manoeuvres is so suddenly transformed by Arjuna's revelation of the impending fratricide, that, the whole situation takes an instantaneous lift and ushers into realm of baffling ethical puzzles. The problems posed by Arjuna there are—

(1) येषामर्थे कांक्षितं नो राज्यं भोगाः सुखानि च ।
त इमे ऽवस्थिता युद्धे प्राणांस्त्यक्त्वा धनानि च ॥ गी.।—33

(Those very persons, for whose sake we aim to acquire kingdom, enjoyments and pleasurable environments, are confronting us in this battle, ignoring the loss of their life and belongings).

(2) स्वजनं हि कथं हत्वा सुखिनः स्याम माधव । गी. ।—37. (Oh Madhav ! How can we expect to be happy when we shall have slain our own kinsmen ?).

(3) यद्यप्येते न पश्यन्ति लोभोपहतचेतसः । कुलक्षयकृतं दोषं मित्रद्रोहे च पातकम् । गी. ।–38
कथं न ज्ञेयमस्माभिः पापादस्मान्निवर्तितुम् । कुलक्षयकृतं दोषं अपश्यद्भिर्जनार्दन ॥
गी. । —39

(Even though these people, with their conscience stupified by avarice, are blind to the genocidal disaster and also to the sin due to faithlessness towards friends, why should we, who are thoroughly conscious of

the evil in the impending genocide, not be wise enough to abstain from such a misconduct ?).

(4) अहोबत महत्पापं कर्तुं व्यवसिता वयम्। यद्राज्यसुखलोभेन हन्तुं स्वजनमुद्यताः ॥ गी.। –45

(Oh ! What a great sin we are about to commit ! We—that are intent on killing our kith and kin through sheer greed for the pleasures of royalty !)

5) गुरूनहत्वा हि महानुभावान् श्रेयो भोक्तुं भैक्ष्यमपीहलोके ।
हत्वार्थकामांस्तु गुरूनिहैव भुञ्जीय भोगान्रुधिरप्रदिग्धान् ॥ गी. 2–5

(It would indeed be better to subsist on alms in this world, rather than kill our worthy preceptors ! For, when we slay our preceptors who are true to the cause espoused by them, we shall only be enjoying temporal pleasures besmeared with their blood !)

(6) नचैतद्विद्मः कतरन्नो गरीयो यद्वा जयेम यदि वा नो जयेयुः ।
यानेव हत्वा न जिजीविषामः ते ऽवस्थिताः प्रमुखे धार्तराष्ट्राः ॥ गी. 2 6

(We know not, which of the two alternatives, viz, our victory over them, or their victory over us, would be more congenial to us; for, those very protagonists of Dhratarāstra, on killing whom we would not like to live, are confronting us in this battle).

(7) कार्पण्यदोषोपहतस्वभावः पृच्छामि त्वां धर्मसंमूढचेताः ।
यच्छ्रेयः स्यान्निश्चितं ब्रूहि तन्मे शिष्यस्ते ऽहं शाधि मां त्वां प्रपन्नम् ॥ गी. 2-7

(My native bearing has been lost due to over–compassion; and I am uncertain as to what would be righteous. Tell me what would be definitely beneficial to me. I am your disciple; advise me, that I have submitted to you).

The views expressed here by Arjuna are so generous and fundamentally humanitarian, that, they at once win over the reader to the Arjuna's way of thinking, and make him all the more eager to know how Śri Kṛṣṇa shows the way out of the maze.

Such a vital and immensely interesting portion of the text (of Bhagavadgītā) can never deserve to be simply passed over by any commentator. But, strange as it may seem, श्री शंकराचार्य has done so; and to fill up the void thus created, he has inserted therein his own introductory note (संबंधभाष्य) in which he gives his own conception of the

genesis of the Bhagavadgītā–exhortation. In his opinion, the battle-field back-ground and the stunning dilemma confronting Arjuna, have very little to do with the incidence of the Bhagavadgītā message. That is, perhaps, why he has summarily commented upon it in one sentence saying, (प्राणिनां शोकमोहादिसंसारबीजदोषोद्भवकारणप्रदर्शनार्थत्वेन व्याख्येयौ ग्रंथ :) that, the foregoing part of the work (book) should be construed to explain how the defects, such as sorrowfulness and infatuation— the time-old genesis of the cycle of rebirth–find their way into the hearts of the mortals ! If such a damaging brevity were commensurate with the code of conscientious commentation, one is tempted to say, that, श्री शंकराचार्य might as well have commented upon the latter part also of the Bhagavadgītā in one sentence only, saying, " The rest of the work (book) should be construed to show the ways and means to remove the defects responsible for the cycle of rebirths, " (प्राणिनां संसार निवारणोपाय-प्रदर्शनार्थत्वेन व्याख्येयोऽवशिष्टो ग्रंथ:) and might thus have earned for himself an unparalleled renown for unprecedented economy !

According to श्री शंकराचार्य the Bhagavadgītā -message came in, as a normal course of the overall scheme of the Almighty to preserve peace and well-being of the universe. He puts it thus– "To restore the equili--brium of the universe, disturbed by the preponderance of impiety and irreligion, the Almighty Narayan (Vishnu) got a portion of himself born of Devaki and Vasudeo; and to favour the mortal beings, he preached Arjuna the the two-fold vedic religion, *expecting that it would get a good fillip, if understood and acted upon by persons of merit* (like Arjuna). (अधर्मेण अभिभूयमाने धर्मे जगत: स्थिति परिपिपालयिषु: स आदिकर्ता नारायणाख्यो विष्णु:.... .. देवक्यां वसुदेवात् अंशेन किल संबभूव । .....स्वप्रयोजनाभावेऽपि भूतानुजिघृक्षया वैदिकं हि धर्म-द्वयं अर्जुनाय .....उपदिदेश गुणाधिकै: गृहितोऽनुष्ठीयमानश्च धर्म: मचयं गमिष्यतीति ।)

So, in the opinion of श्री शंकराचार्य, the Bhagavadgītā was preached to Arjuna, not because his sudden refusal to take up the fight was a callous catastrophe for the Pandavas' side, but because श्रीकृष्ण found in the bewildered Arjuna a worthy disciple to receive and propagate it, so as to revive and resuscitate the two–fold religion of the Vedas ! Pro--bably, then, श्रीकृष्ण must have been very glad to see the pitiable plight of Arjuna, and must have said to himself– " Oh ! What a nice opportu--nity for me ! Here is Arjuna, fortunately humbled and confounded, and thus rendered a fit receptacle for my vedic religion. Let me hasten to flood his head with it, while the iron of his bewilderment is sufficiently hot !")

But the reaction of Arjuna's bewilderment upon श्रीकृष्ण, as depicted by श्री वेदव्यास at the beginning of the second chapter of the Bhagavadgītā, is not in conformity with the version of श्री शंकराचार्य, (stated above). In preaching the Bhagavadgītā to Arjuna, He (श्रीकृष्ण) has, on the contrary, severely rebuked Arjuna for his ill-timed fit of over-generosity, and has forcefully exhorted him to discard his feeble-mindedness and stand valiently up for the fight. His words, there, are —

कुतस्त्वा कश्मलमिदं विषमे समुपस्थितं । अनार्यजुष्टमस्वर्ग्यमकीर्तिकरमर्जुन ॥
क्लैब्यं मास्म गमः पार्थ नैतत्त्वय्युपपद्यते । क्षुद्रं हृदयदौर्बल्यं त्यक्त्वोत्तिष्ठ परंतप ॥

गी. 2–2, 3.

(How has this dishonourable, unsalutory, disgraceful nonsense caught hold of thee, Oh Arjuna ! Oh son of Pṛthā ! Succumb not to this effeminacy. This does not behove you. Cast off this feeble-mindedness, and stand erect for fight !)

श्रीशंकराचार्य, also, seems to be aware of this fact; but finding the first chapter and the first ten verses of the second chapter, inconvenient for his version of the Bhagavadgītā-incidence, he (श्रीशंकराचार्य) took the bold step of deleting that portion, altogether, in his commentary and making good the void by his own introductory note, leading the reader straight to the eleventh verse of the second chapter, viz. अशोच्यानन्वशोचस्त्वम् etc., where the discourse takes a definitely philosophical turn. This bold deletion may either imply an indirect indictment on Veda-Vyasa for unnecessary dialatoriness, or alternatively, it may mean that, श्रीशंकराचार्य has altered the original context of the Bhagavadgītā to suit some purpose of his own. We do not think श्रीशंकराचार्य would go to the extent of finding fault with the Bhagavadgītā presentation of Veda–Vyas; for, he refers to him श्रीवेदव्यास in the संबंधभाष्य as " the venerable omniscient Veda-Vyas " (सर्वज्ञो भगवान् वेदव्यासः). So, the other alternative has to be accepted. What then, was the purpose of श्रीशंकराचार्य in altering the Mahabharat–context of the Bhagavadgītā genesis ?

To understand this, one has to dive a little deeper into the antecedents of गीताशांकरभाष्य. In the preamble to his गीताभाष्य, he has clearly made a mention of several previous commentators, who had conflictingly interpreted the Bhagavadgītā, (in spite of their elaborate expositions of every word and sentence) and to contradict whom he(श्रीशंकराचार्य) had to try his hand at a rational interpretation of the Bhagavadgītā. Who were these previous commentators ? They were many; but, the

main target of श्रीशंकराचार्य's attack were the पूर्वमीमांसावादिन्s or the ज्ञानकर्मसमुच्चय-वादिन्s, as they are commonly called. They held, that, to attain the final emancipation, one must have recourse to both, आत्मज्ञान (knowledge of self) as well as कर्म (vedic sacrifices), side by side, till the end. In their commentaries they claimed, that, the Bhagavadgītā thoroughly supported this view of theirs. श्रीशंकराचार्य, on the other hand, held, that, the final emancipation could be attained only through the knowledge of the self, and the कर्म was not only redundant, but also positively antagonistic.

According to the convention then prevalent, every person who wanted to establish a new philosophical school, was required to show, that his theory was thoroughly in line with the tenets of the Vedant–Triad (प्रस्थानत्रयी), viz. the Upaniṣads and the Brahma Sutras, and the Bhagavadgītā. श्रीशंकराचार्य had no difficulty in showing, that, his dictum of 'Realization through Total Renunciation only' (सर्वकर्मसंन्यासादेव मोक्षः ।) did fit squarely in the body of the first two प्रस्थानs, viz. the Upaniṣads and the Brahma Sutras. But, it was not so with the third प्रस्थान – the Bhagavadgītā– , which was preached to Arjuna with an avowed intention to exhort him to face a fierce battle in the cause of Righteousness. How to align such a dynamic advice with the diametrically opposite principle of total renunciation ? That was the tough task lying before श्रीशंकराचार्य.

But, with his keen insight, श्रीशंकराचार्य soon found a loophole in the rather vague phraseology of the last two verses of the Bhagavadgītā advice, viz., कच्चिदेतच्छ्रुतं पार्थ त्वयैकाग्रेण चेतसा। कच्चिदज्ञानसंमोहः प्रनष्टस्ते धनंजय ॥ गी. 18-72 'Have you listened, O Partha !, to this advice with rapt attention ? Has your ignorant confusion completely vanished ?) and नष्टो मोहः स्मृतिर्लब्धा त्वत्प्रसादान्मयाच्युत । स्थितोऽस्मि गतसंदेहः करिष्ये वचनं तव ॥गी 18–73 . ((Oh Acchyuta ! my confusion has vanished, and I have gained a proper perspective of the situation, through your grace. I now stand disillusioned, and shall do your bidding). In these concluding verses श्रीकृष्ण is shown to be concerned only with the disappearance of Arjuna's infatuation, and not with his willingness or otherwise to take up the fight. The word 'Infatuation' (मोहः) normally means misconception or confusion. But, it can also legitimately be construed to mean illusion regarding the real nature of the phenomenal world श्रीशंकराचार्य, of course, prefers the second meaning and maintains, that, these concluding verses retrospect-

-ively prove, that, since the final objective of the Bhagavadgītā is the dispersal of phenomenal illusion and the consequent emergence of self-knowledge, it goes without saying, that, the proper beginning of the Bhagavadgītā is to be located where the topic of self-knowledge opens, i. e. at the incidence of the 11th verse of the second chapter.

If then, the main objective of the Bhagavadgītā is the acquisi-tion of self-knowledge, Arjuna must be shown to have acquired it, at the end of the Bhagavadgītā; otherwise Bhagavadgītā-advice would only be a misfire! How to show this, was a puzzling problem; for, there is nothing in the concluding verses that would point, even vaguely, to the acquisition of self-knowledge by Arjuna. But, here again, the marvellous ingenuity of श्रीशंकराचार्य stood him in good stead. From the final words of Arjuna, viz. करिष्ये वचनं तव । which only convey a formal assent of Arjuna to act up to श्रीकृष्ण's advice, श्रीशंकराचार्य squeezes out his own desired meaning with an ingenious device. He equates the words करिष्ये वचनं तव । to करिष्ये वचनं तव इति । ! (I shall do it *because* you bid me to do it), which can conveniently be construed to indicate Arjuna's passivity towards wordly affairs; and then further remarks, that, this total unconcern of Arjuna about worldly affairs discloses his highest philosophical attitude of acting as a tool in the hands of the Almighty; and finally concludes, that, since such an attitude is an unmistakable sign of a liberated soul, it goes without saying, that, Arjuna must have gained salvation at the close of the Bhagavadgītā exhortation !

But, this is a clear distortion of facts. Nowhere, in the whole of the Mahabharata, could even a single reference of Arjuna's attainment of salvation be found. On the contrary, he has been depicted, in the महाप्रस्थानपर्व of the Mahabharat, as having fallen dead in his attempt to reach heaven (स्वर्ग) bodily. Even if he had succeeded in doing so, it would not have been the attainment of salvation for, even स्वर्ग is incompatible with salvation. Moreover, only after a month or two after the great Bharateeya war, Arjuna is described in the अनुगीतापर्व of the Mahābhārata to have requested श्रीकृष्ण to reiterate the Bhagavadgītā-exhortation as he had forgotten much of it. श्रीकृष्ण, thereupon, snubs him sharply for his forgetfulness thus - नूनमश्रद्दधानोऽसि दुर्मेधाह्यसि पाण्डव । (Oh Pandav! you are, indeed, either an unbeliever or a dullard! Could this be description of a liberated Arjuna? In the महाप्रस्थान-पर्व of the महाभारत, Arjuna

is subsequently shown to have gone to स्वर्ग (Heaven). Would a liberated soul go to स्वर्ग after death ?

From the facts described uptil now, it will be clear that श्रीशंकराचार्य has altered the whole context of the Bhagavadgītā, to suit his own commentary; so much so, that his commentary reads like a commentary not on the Bhagavadgītā of the महाभारत, but on some other Gītā of his own conception, like the अवधूतगीता, the भिक्षुगीता or the श्रमणगीता ! On the back-ground of the defective treatment of the subject in the commentaries of the पूर्वमीमांसकs, श्रीशंकराचार्य's argumentative acumen and logical presentation carried the day; and his गीता commentary is, even now, generally regarded by the orthodoxy as the standard commentary on the Bhagavadgītā. But, if his commentary were a faithful exposition of the Bhagavadgītā, it would really be very difficult to understand why it (the Bhagavadgītā) was given a separate status in the Vedanta-Triad (प्रस्थानत्रयी). For, the other two components (viz., the Upaniṣads and the Brahma Sutras) have amply dealt, in detail, with the principle of total renunciation (सर्वकर्मसंन्यास) as a means of the final emancipation; and the inclusion of the Bhagavadgītā in the Triad, for the same sort of exposition, would undoubtedly have been an unjustifiable repetition.

As the matter really stands, every component of the Vedantic—Triad has got a distinct purpose to serve. The Upaniṣads deal with Metaphysics, Beatitude, Life after Death etc., in all their aspects and details. The Brahma-Sutras give the essence of the Upaniṣadic knowledge in a nut–shell, in much the same way as the chemical formulas record the various reactions involved in a chemical experiment; and the Bhagavadgītā gives a demonstration of the practical application of the various philosophical principles enunciated and elucidated in the Upaniṣads. *The Bhagavadgītā is, therefore, an Applied Vedānta,* and stands to the Upaniṣads in the same relation, as the Applied Mechanics stands to the science of General Mechanics. Just as the theoretical basis of both the sections of mechanics is the same, but the difference lies in the stress given on a particular aspect of the science, so, here also, the philosophical thread running through the Upaniṣads and the Bhagavadgītā is the same, but the difference lies in the stress given. In Upaniṣads, the main stress is *on guiding the salvation–seeker to break* away from the fetters of the worldly life; while, the Bhagavadgītā is

mainly concerned with *the guidance of a common house-holder through the thick and thin of his day-to-day life* so as to lead him gradually to the higher and higher planes of emancipation, *while performing his household duties with the highest efficiency and the utmost vigilence.* The fact, that, the Bhagavadgītā *describes in detail the portion of the pathway upto* सिद्धिप्राप्ति (first glimpses of self-vision) and *gives only the broad outline* (समासेनैव) *of the subsequent highest stage of the Pathway* (निष्ठा ज्ञानस्य या परा involving सर्वकर्मसंन्यास (गी. 18-50 to 18-55, सिद्धिप्राप्ति to ब्रह्मनिर्वाण) is a clear indication of the stress it wants to lay on the guidance of a common householder, by impressing upon him the paramount importance of the watchful performance of his daily duties (कर्मणि अंतद्रिता) debt-free life and social co-operation (यज्ञचक्र), charitability leading to equitable distribution of wealth (दान), selflessness and self-restraint in one's day-to-day life, etc. *even as an aid to his spiritual progress by way of self-purification* (चित्तशुद्धि or सत्त्वशुद्धि .

But in the spur of his zeal to combat the पूर्वमीमांसक's ज्ञानकर्मसमुच्चयवाद, श्रीशंकराचार्य seems to have been carried away by the grip of the सर्वकर्मसंन्यास element of the Vedānta-philosophy, and was thus led to comment on the Bhagavadgītā, as if he were commenting upon the Upaniṣads or the Brahmasutrās. That is why we had remarked, in our previous article,that his गीताभाष्य has been like a photography—skillfully developed and ingeniously touched—,but with the camera gone hopelessly out of focus !

Some may come forward, here, to plead for श्रीशंकराचार्य saying, that, it is the legitimate liberty of a commentator to decide what part to deal with at length, and what part to treat summarily. Of course, the commentator is free to adjust the length of his elucidations as he thinks fit; but, he cannot stretch his liberty to the extent of altering the stress of the original. *For, stress is the soul of every formation.* Change the stress, and you get a different thing altogether ! In music, the same tunes, with different stress (वादी-संवादी tunes), form melodies that convey sentiments entirely different from each other. In chemistry, the same components, with different stress (atomic combination , form substances that differ as widely as coal and diamonds ! Similarly, by disproportionately stressing the सर्वकर्मसंन्यास—phase of the Bhagavadgītā, श्रीशंकराचार्य has been responsible for changing the very characteristic spirit

of श्रीवेदव्यास's Bhagavadgītā, that entitled it (भगवद्गीता) to have a distinct place in the Vedantic-Triad (प्रस्थानत्रयी).

It may not be out of place, here, to make a brief, but specific mention of the guidance given by the Bhagavadgītā to a house-holder in leading his day-to-day life, so as to enable him, subsequently, to be a fit aspirant to tread the higher part of the spiritual pathway. This guidance is mainly to be found in the यज्ञचक्र Section (गी. 3-8 to 16) and the लोकसंग्रह portion (गी. 3-20 to 26) of the Bhagavadgītā. The यज्ञचक्र broadly consists of three factors, viz., (1) सहजकर्म (work according to one's inborn aptitude, (2) अनृणीजीवन (debt-free life, i. e. scrupulous repayment of all obligations received), and (3) परस्पर सहकार्य (mutual co-operation between the different sections of the society for the welfare of all). The first factor (सहजकर्म) ensures ease and efficiency of work for the individual, at the same time providing for an automatic planning of the human-energy, on the social and national plane. The second factor अनृणीजीवन serves as a strong incentive for an industrious and a grateful life, preparing the ground for individual happiness and mutual co-operation between the constituents of the society. And the third factor परस्पर सहकार्य augurs an era of all-round sufficiency and sympathetic behaviour throughout the whole society. The extent of the great emphasis that the Bhagavadgītā wants to lay on the strict observance of the यज्ञचक्र by every constituent of the society, is very well brought out by its uncompromising dictum नायं लोकोस्त्ययज्ञस्य कुतो ऽन्य: कुरुसत्तम । गी. 4-31 (Oh flower of Kuru family ! He, who does not perform the यज्ञ, cannot attain to any significant position even in this world;—much less, then, in the other (spiritual) world !). This insistance of the Bhagavadgītā on the scrupulous performance of one's household and social duties *as a pre-requisite of one's spiritual progress, is the superb feature of the* Bhagavadgītā, that entitled it for a unique place in the Vedāntic-Triad, while the लोकसंग्रह element of the Bhagavadgītā has proved to be a dependable device to bridge the gulf between the unknowing laity and the disinterested realized philosophers.

The lofty principles of the Upniṣadic (Vedānt) philosophy, that were beyond the reach of the common house-holder were made accessible to him by श्रीवेदव्यास through the Bhagavadgītā; but the same were relegated again to obscurity for him, by श्रीशंकराचार्य through his

सर्वकर्मसंन्यासप्रधान (total inaction stressing) commentary on the same Bhagavadgītā! Thus, the common man was once more left without the beneficial guidance of श्रीवेदव्यास in his day-to-day life as a householder. That was, indeed, a great loss—both individual, as well as national. For, that altered stress of श्रीशंकराचार्य has, indirectly, been responsible for the cynical, defeatist mentality of the Indian populace, for centuries after his (श्रीशंकराचार्य) departure. And anybody, therefore, who wants to see भारत revitalised with her innate vigour and dynamic outlook on life, will have to strive, first, to reclaim the Bhagavadgītā of श्रीवेदव्यास from the undue stress laid by श्रीशंकराचार्य on the सर्वकर्मसंन्यास aspect of the Bhagavadgītā exhortation, in his famous commentary. For, therein lies hope of a rejuvenated Bhārat and a coherent world as well.

The Yoga of the Intelligent will (Buddhi - Yoga) in the Gītā.

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In the enunciatory words used at the end of each chapter of the Gita signifying the conclusion of the chapter, (which is technically called Saṁkalpa), it is clearly stated that the Science of Yoga (Yoga-Śāstra) is the subject-matter of the Gita. After the two opening words " Shrimad-Bhagvadgitāsu upaniṣatsu " come the two words " Brahma Vidyāyām Yoga-Śāstre ". It clearly means that Yoga-Śāstra is a part of the Brahma–Vidyā. The present-day ordinary meaning of this word ' yoga ' is ' Controlling the mental impulses by means of Prāṇāyāma, i. e. ' Control of the breath '. But it must be borne in mind that this restricted meaning is not the meaning in which it has been used in the ' Bhagvad-Gītā '. The word Yoga comes from the root ' yuj ' which means to join and its root-meaning is ' the state of union, combination or staying together, and later on, it has also come to mean the 'means', ' device ' or ' method ' or ' thing to be done', which is necessary for acquiring that state.

" The idea of *yoga* in the *Gītā*, " as expressed by Shri Aurobindo, "is that large idea of a principally subjective practice and inner change, necessary for the finding of the Self or the union with God". In this sense, 'Yoga' stands both for the way and the goal. The goal is God's being and the way is man's becoming. The description of the goal and the description of the way are the two streams flowing throughout Gita ".

Though in the Bhagavadgita, Science of Yoga is the only subject-matter taken for exposition, every chapter is named as a particular ' Yoga ' in accordance with the subject dealt therein; and all these particular yogas taken together comprise the Science of Yoga, as one of the paths of ' Brahma-Vidya '. The various paths, indicated in the Gita to attain the union with God, bear the terminology of Yoga.

" The divine Transcendence (Moksha) in the Gita is not a negation, nor is it an Absolute, empty of all relation to the universe. It is a supreme positive; it is an absolute of all absolutes. All cosmic relations derive from this Supreme; all cosmic existences return to it and find in it alone their true and immeasurable existence". *

" Undoubtedly, the Gita is a Gospel of works, but of works which culminate in knowledge, that is, in spiritual realisation and quietude, and of works motivated by devotion, i. e. a conscious surrender of one's whole self.... into the being of the Supreme and not at all of works as they are understood by the modern mind. The Gita is not a book of practical ethics, but of the spiritual life. The Gita preserves a perfectly equal balance, emphasizing now knowledge, now works, now devotion, but for the purposes of the immediate trend of the thought, not with any absolute separate preference of one over the others. Because spiritual life is a whole and it involves the direction of the whole mind, our will, our emotions and our understanding." *

2. Arjuna coming to the battle field and seeing that Kaurawas were properly arrayed and noticing that all, who had assembled there, were his elders, preceptors and close relations and dear ones on both the sides and realising that all were his kinsmen, Arjuna was filled with intense pity and despair. He was over-powered by grief and he lost the spirit of his valour. He forgot that he was a warrior (Kṣatriya) and as such it was his duty to fight for the cause of truth and justice and destroy the unrighteous Kaurawas who had become desperadoes. His attachment and concern for his kinsmen and elderly preceptors made him to forget his duties. He became faint-hearted and his mind became puzzled. The cause of Arjuna's delusion was his sense of ego. Arjuna thought that it was he, who would kill all the persons assembled on the other side. Lord Shri Krishna therefore brought to the notice of Arjuna his egoism, before expounding the principles of the philosophy of human life. Arjuna was engulfed in the doubt whether he should kill or allow himself to be killed. Arjuna sincerely claimed that he was the doer (Karta) and the destroyer of all his opponents. But Arjuna had forgotten the truth that there was the Almighty Power behind the working of the world and events

happening therein and that Power was the Master of the whole universe. Lord Shri Krishna intended that the action, which Arjuna was called upon to do, should proceed from the spiritual stand. Lord Shri Krishna wanted Arjuna to understand the nature of the Body and the nature of the Atman, (the owner of the Body) andt herefore had to convince him of the philosophical doctrine that the soul (Atman) is immortal, though the Body is the victim of death. The Lord further advised Arjuna not to lament, whether life continues or becomes extinct. But Arjuna was talking the words of wisdom. As he wanted to act like a wise man (Jñāni), he was applauding inaction. " It was the claim of Arjuna's egoistic being " as stated by Shri Aurobindo, " that Shri Krishna sets out first to destroy, in order to make place for the higher law which shall transcend all egoistic motives of action. " Shri Krishna thought it necessary to instruct Arjuna the principles of both ' Sāṅkhya ' and ' Yoga ' and emphasized that any of these two paths would be helpful; because " the Gita insists that ' Sankhya ' and ' Yoga ' are not two different, incompatible and discordant systems, but one in their principle and aim. They differ only in their method and starting point. The ' Sāṅkhya' is also a yoga, but it proceeds by knowledge. It starts by intellectual discrimination and analysis of the principles of our being and attains its aim through the vision and possession of the Truth. Yoga, on the other hand, proceeds by works; it is in its first-principle Karma-Yoga; but it is evident that the word ' Karma ' is used in a very wide sense and comprises all the inner as well as the outer activities as a sacrifice to the Lord ".*

The word ' Sāṅkhya ' has got two meanings. The one is the ' Sāṅkhya ' philosophy of Kapila which is not relevant here. This term is used in the Gita to indicate Self-Knowledge. Sāṅkhya is the pure science of knowledge and Yoga is the applied science. After presenting to Arjuna the principles of Self-Knowledge to pursuade him to fight, he asked him to consider the situation from the view-point of Yoga and assured him that this yoga, ' Skill in works ', would free him from all bondage of the soul to its works. Shri Krishna further described how those, who are desire-ridden and look upon heaven as the supreme goal and cling to pleasure and power and who are deprived of their discrimination ' do not attain the fixity of mind '. The meaning of the word Yoga, which fits in the present context is given in thef ollowing stanza:

योगस्थः कुरु कर्माणि संगं त्यक्त्वा धनंजय ।
सिध्य सिध्योः समो भूत्वा समत्वं योग उच्यते ॥ Gi. 2-48.

Shri Krishna says to Arjuna : " Fixed in Yoga, do thy actions, having abandoned attachment, having become equal in failure and success; for it is equality that is meant by Yoga ". Here Shri Krishna is addressing or speaking to Arjuna not as the friend but as " the guide and the teacher, who has to remove from Arjuna, his ignorance of his true self and of the nature of the world and of the springs of his own action. For it is because he acts ignorantly, with a wrong intelligence and therefore a wrong will in these matters, that man is or seems to be bound by his works; otherwise works are no bondage to the free soul ".*

" Therefore it is the Yoga of the (buddhi) intelligence, that is first enjoined on Arjuna. To act with right intelligence, and therefore a right will fixed in the One aware of one-self in all and acting out of its equal serenity, not running about in different directions under the thousand impulses of our superficial mental self, is *the Yoga of the intelligent will* (Buddhi-Yoga) ".*

" Yoga ", as propounded in the Gita in its larger sense, " is the practice of the Truth, of which knowledge gives the vision, and its practice has for its motor-power a spirit of illumined devotion, of calm or fervent consecration to that which knowledge sees to be the Highest." *

3. In order to preserve a perfectly equal balance in the three paths of works, devotion and knowledge, Shri Krishna, at the outset, gave Arjuna a critical exposition of the Yoga of the Intelligent Will (Buddhi-Yoga), so that both the mind and the buddhi be brought under control with proper discipline. We can well estimate the Rationalism in the Gita, by considering the great importance given to the enlightenment of intellect and a high rank to the faculty of discrimination in it. " Buddhi, the discriminative will generally lends itself to the perceptions of the mind-sense; it has been busy discriminating and coordinating the operations of the cosmic energy; and by the aid of the ego-sense identifying the witness with her works of thought, sense and action. It arrives by the process of discriminating

things at the acid and dissolvent realisation, that this identity is a delusion.... The Buddhi, at once intelligence and will, recoils from the falsehood.... and the Purusha (Ātman) .... no longer associates with the interest of the mind in the cosmic play." *

In many religions importance is given to superstition in the place of reason. Many people are therefore possessed by the blind faith in the matter of religion, though they are critical in other matters. Though there be some things beyond the realm of reason, there are many things which can be tackled by means of reason. If we give preference to blind faith than reason, the consequence is that the superstition gets an upper hand in the teachings of religion. The Gītā has therefore given no scope for the blind faith and, following the Upaniṣhads, has assigned a very high and prominent place to the Buddhi, while analysing the elements of the human body. This can be seen from the following stanza in the Gita. " The senses are said to be superior to the body; the mind is superior to the senses; the intellect is superior to the mind and what is superior to the intellect is Atman." (Gi, 3–41). We should not therefore give a secondary place to the intellect but by its proper direction we should make its full use for our spiritual advancement. An enlightened understanding is preliminary to every kind of effective spiritual life. Our intelligent will is as necessary in the paths of devotion and works as in the path of knowledge. The action urged in the Gītā is not un-enlightened; in the same way the devotion is not to be un-balanced, being subjected to passions. It is to be noted that when a man intends to do any act, he at first weighs, with his intellect, whether it is good or bad, proper or improper and other necessary factors and then he sets out to do that act; that is why Buddhi (the faculty of discrimination), has acquired a special importance in the path of works (Karma-Yoga).

4. It is very necessary to bear in mind the exposition of the Yoga of the Discrimination between the Field and the Knower of the Field (Kṣhetra Kṣhetrajna Vibhāga Yoga) in the 13th Chapter of the Gita, for understanding the importance and the high place given to Reason (Buddhi) in the Gita. The question as to how a man acquires knowledge and how the activities of his Mind and Reason are carried-on, have been very minutely examined in this Yoga. Kshetra means

the body and Kshetrajna means the Atman (owner of the Body). The consideration of this Yoga is the foundation of Metaphysics. It is therefore necessary to thoroughly deal with it, in order to understand correctly many of the doctrines of the Bhagwad-Gita. The Body of the man (Pinda, Kshetra or Sharira) may be said to be a great factory. As in any factory, raw material is first taken in from out-side, and then all the material is selected or arranged, and having determined which of the material is useful to the factory and which not, the raw material taken in is manufactured into different articles and sent out; so also are the numerous activities going on every moment in the human body. The first of the means, man has for acquiring the knowledge of the various objects in the world, made up of the five primordial elements, are his organs. Human organs are of two kinds, namely, organs of action (Karmendriya) and organs of perception (Jnanendriya) and each set consists of five organs. All the actions which we perform by means of our body are performed through these five organs. Besides these, there are the five organs of perception, which enable man to acquire knowledge of the external objects. Just as there are doors in a factory for taking material in from out side and for sending out the material which is inside, so also, the organs of perception are the doors of the human body for taking material inside and the organs of action are the doors for sending that material out. When the organs of perception are functioning in this way, we become aware of the external objects in the world through this medium. But the organs of perception do not themselves acquire the knowledge of the activities which they carry on and therefore these organs of perception are not called Knower (Jñātā) but they have been referred to as portals for taking in material from out side. When external material has come inside through these doors, the dealing with it afterwards is the function of the Mind, which, as a clerk, has subsequently to exmine that material. We have to see how this examination is done. All the impressions which are created on the Mind through the organs of perception have first to be placed together in one place, and by comparing them with each-other, one has first to decide which of them are good and which bad, and when this examination has been made, we are induced to do that thing which is good. This is the ordinary course.

All mental activities fall into the following three broad divisions, namely, (1) having acquired the knowledge of external objects by means of the organs of perception, arranging all these impressions for purposes of comparison (2) and after this arrangement, critically examining the good or bad qualities of the different objects and deciding which object is acceptable and which not; and (3) when the decision has been made, feeling the desire to acquire the acceptable and reject the un-acceptable and getting ready for appropriate action. Out of these activities, the function of considering discriminately all the various objects perceived and taking the decision, i. e., the function of the judge, belongs to the organ called Reason (Buddhi); and all the mental functions referred to above, except the functions of this faculty of reason, are carried out by the organ called Mind, according to the terminology of both the Vedant and the Sankhya philosophies. When the Reason has decided on the goodness or badness of any particular act and has decided what is acceptable, the Mind has also to perform the Registrar's function of bringing about, through the organs of action, that thing which has been found acceptable, that is to say, of carrying out the decisons of Reason.

The Buddhi is like a sword. It's function is only to cut whatever comes before it or is brought before it; it has no other quality or function. Man is prompted to perform any particular act, according to the particular mental impulse, such as joy, fear, love, attachment, hate etc; which has sprung up in his Mind. The Reason only tells him what the result will be of those things which he wants to do. Reason, by itself, i. e. without the help of the Mind, never inspires the organs to do any thing. In short, the mental impulses by themselves are blind without the help of the Reason. Therefore, in order that any good action should be performed, there must be combination of a Reason which is pure, i. e. such as will arrive at a correct decision between good and bad, a Mind which will act according to the dictates of the Reason, and organs which are subject to the control of the Mind. When in this way a differenciation has been made between the Mind and Reason, the Reason in its capacity of a judge, necessarily becomes superior to the Mind, and the Mind becomes subordinate to the Reason. (manasastu para buddhih).

Thus Buddhi is given a prominent and high place very close to the Atman (Kṣetrajña) in the body (Kṣetra).

5. The meaning of reason given above is intended only for the purpose of scientific discussion; but ordinarily it is used both for pure Reason and for desire. So to distinguish it from desire, it is qualified by the adjective Vyavasāyātmikā. In the Gita the word Buddhi has been used in both the above senses. But this distinction has to be borne in mind to properly understand the exposition of the Karma-Yoga. It is pointed out by Shri Aurobindo in his own unique way: " There are, " says the Gita, two types of intelligence in the human-being. The first (Vyavasāyātmikā) is concentrated, pointed, one, homogeneous, directed singly towards the Truth; unity is its characteristic, concentrated fixity is its very being. In the other (Vāsañatmikā) there is no single will, no unified intelligence, but only an endless number of ideas many-branching, coursing about, that is to say, in this or that direction in pursuit of the desires which are offered to it by life and by the environment. Buddhi, the word used, means, properly speaking, the mental power of understanding; but here it is evidently used in a large philosophic sense for the whole action of descriminating and deciding mind which determines both the direction and use of our thoughts and the direction and use of our acts; thought, intelligence, judgement, perceptive choice and aim are all included in its functioning; for the characteristic of the unified intelligence is not only the concentration of the mind that knows but especially concentration of the mind that decides and persists in the decision (Vyavasāya), while the sign of the dissipated intelligence is not so much even discursiveness of the ideas and perceptions as discursiveness of the aims and desires, therefore of the will. Will, then, and knowledge are the two functions of the Buddhi. The unified intelligent will is fixed in the enlightened soul, it is concentrated in inner Self-knowledge; the many-branching and multifarious, busied with many things, careless of the one thing needful is on the contrary subject to the restless and discursive action of the mind, dispersed in the outward life and works and their fruits. "*

It is thus clear that when the Buddhi taking decision (Vyava-

sāyātmikā) is functioning properly, the Mind is not polluted by improper desires entering it. Therefore the first theorem of the Karma–Yoga preached in the Gita is that Reason (Vyavasāyātmikā–Buddhi) must be made pure and steady (Gi. 2–41). So Shri Krishna has asked Arjuna to get his Reason concentrated; because the Lord insists on the soul state behind the action and not on the action itself (Gi. 2-49). When one considers the question of desires (Vāsanā) it will be seen that the man, whose Reason has not become steady and pure, conceives different shades of desire in his mind, and therefore it is not certain that these desires will be always pure or holy (Gi. 2-41). It is therefore necessary to consider, even in Karma–Yoga, the methods or means which have to be employed to keep the Reason pure and holy. "Therefore, the Gita proceeds in the sixth chapter, to give us in addition to its general method of knowledge and works, a special process of Rajayogic meditation also, a powerful method of practice (Abhyāsa), a strong way to the complete control of the mind and all its workings."*

6. It has further to be seen how this aspect of differentiation between Mind and Reason affects our power of discrimination (Sad–asad–viveka–shakti). It cannat be included in the (minor) mind, nor can it be given an independent place, when Reason considers all matters and comes to a decision on them. Though the matters for consideration by Reason may be many and different, but on that account, the Reason (Vyavasāyatmikā Buddhi) in each case does not become different. The function of discrimination is common to all these cases; and therefore, the deciding Reason must also be one only. But as the Buddhi is a bodily faculty just like the Mind, it can be Sāttvikī, Rājasī or Tāmasī according to previous Actions, hereditary impressions or education or other reasons; and therefore, a thing which might be acceptable to the buddhi of one person may not be acceptable to the buddhi of another person. But on that account it cannot be said that the organ of Buddhi is different in each case. From the philosophical point of view it is one and the same (Vyavasāyātmik–Buddhi) Pure Reason. So in the eighteenth Chapter of the Gita one and the same Buddhi has been divided into the three kinds of Sāttvikī, Rājasī and Tāmasī and the Lord first says to Arjuna: "that Buddhi which (properly) understands which Action should be begun and which not, which is proper to be performed and which not, what should be

feared and what not, what leads to bondage and what to Release (Moksha) is the Sāttvikī Buddhi" (Gi. 18–30). Making one's Buddhi Sāttvikī, is what one oneself can do; and it cannot be done without the control of the organs. Therefore one must not allow the Buddhi to become the slave of the Mind and the organs, but one must, on the other hand, regulate it so that the Mind and organs are under its control. In order that this *(Vyavasāyātmikā-Buddhi)* Reason should become pure, the principle, that there is only one Atman in all human beings, must be deeply impressed on the Mind by realising the true nature of the Parameshwara, whether bv Yoga as taught by Patanjali or by Devotion or by Knowledge or by Meditation. This is what is known as self-devoted (Ātma-Niṣṭhā) Buddhi. When the Reason has in this way become self-devoted and the mind and the organs have learnt to act according to its directions as a result of the Mental-control, Desire, Intention or other mental faculties (mano-dharmah) or practical reason (Vasanatmika-Buddhi) naturally become pure and chaste, and the bodily organs naturally tend towards Sāttvika actions. From the metaphysical point of view, this is the foundation of all good actions and is the essence of Karma-Yoga.

7. To justify the doctrine of Karma-Yoga, it become necessary to consider, even in Karma-Yoga, how one can keep one's Reason pure in order that one should be able to perform pure Action, and other matters relating to it, and the consideration cannot be complete, without leaving aside the material sciences and entering into Metaphysics. Our philosophers have laid down the ultimate doctrine that the Reason, which has not fully realised the true and all pervading nature of the Parameshwara, is not pure; and the science of the Highest Self (Adhyātma) has been expounded in the Gita, solely in order to explain what this Self-devoted Reason is.

This question of the Atman has to be considered from the two points of view:—(1) the first method of exposition is to examine the activity of one's own body and one's own Mind and as a result of such examination, one has to admit the existence of the Atman in the shape of the owner of the Body (Kṣetrajña). This is known as Kṣetra-Kṣetrajña-Vicāra. We have next to consider (2) Whether the elementary principle which is arrived at by the first method and the principle arrived at by the examination of the Brahmandam,

are the same or different. The examination of the world made in this way is known as Kshara-Vichara). The fundamental Element which we discover by further examining the elementary principles arrived at by the above two methods and which is the Element from which both these elements have been evolved and which is beyond (*para*) both of them and is the Root Element of every-thing is called Absolute Self (Paramātman). All these ideas are considered in the exposition of the Karma-Yoga to show how the Buddhi is ultimately purified by the Realisation of the Paramatman, which is the Root-cause of every thing.

Though the elements of the gross Body and the organs and the mind and the Reason have been already considered in the Kṣetra-Kṣetrajña Vichār, it does not exhaust the full consideration of the Body. It is necessary to consider one more element in the Body, in addition, namely, Movement (Chetanā), which here means the movement activity or the vital motion of the Life forces seen in the gross Body. The word ' Kṣetra ' has also been metaphorically used as meaning the activated (Savikāra) and living (Sajīva) human body. That which has been above referred to as a great factory is this Kshetra. The organs of Perception and the organs of Action, are the portals of this factory and the Mind, the Reason, individuation (Ahaṅkāra) and Activity (Chetanā) are the workmen in this factory; and all the functions carried on by these workmen are referred to as the activities *(Vyāpāraḥ)*, feelings *(Vikāraḥ)* or properties (Dharmah) of this Body. The next question is as to who gives the directions to the various workmen in the body. For the satis--factory solution of this question, one has to come to the ultimate conclusion that there exists in this activated living Body, some comprehensive and potent Power which is more powerful and more comprehensive than the various dependent and one-sided workmen in the Body, who work in the grades rising from organs of Action to Life, Activity, Mind and Reason; that this Power remainsalo of from all of them and synthesizes the activities of all of them and fixes for them the directions in which they are to act, and is an ever-awake witness of all their activities. The Mind, the Reason, Individuation or Activity are all qualities or component parts of the Body, that is, of the Kshetra. The inspirer of these components is different from them, independent of them and beyond them, " yo buddheh paratastu sah " (Gi.3-43). " It is beyond the grasp of the Reason ". This is the Atman which

Knows or controls the Body; and the actual experience which every one has of the feeling that ' I am ', is the most excellent proof of the existence of this Knower of the Body (Kshetrajna), that is, Atman. When in this way, the fundamental elements of the body and of the cosmos have been definitely and severally fixed, Vedant Philosophy, after further consideration, comes to the conclusion that both these are uniform or one and the same, or that whatever is in the Body (Piṇḍa) is also in the Cosmos (Brahmāṇḍa). This is the ultimate Truth of the movable and immovable Cosmos. This ultimate Truth (Ātman), being hidden in all beings is not grasped by an ordinary person, but those whose intellect is sharp and subtle can see it as expressed in the following stanza of the Kaṭhopaniṣat :—

एष सर्वेषु भूतेषु गूढोऽत्मा न प्रकाश्यते ।
दृश्यते त्वग्र्यया बुद्धया सूक्ष्मया सूक्ष्मदर्शिभि: ।।

8. In the Gītā the value of the action is based upon the motive inspiring it. So the action which is ordained, which is free from attachment, which is done without love or hatred, by one not desirous of the fruit is declared to be Sāttvika. (Gi. 18-23). The Gītā gives more importance to the Buddhi which is even minded than to the outward nature of the action. Therefore, " Arjuna was asked to act impersonally, imperturbably as the instrument, not of his little personal desires and weak human shirkings, but of a vaster and more luminous power, a greater all wise, divine and universal Will." § That is why Shri Krishna in stanzas 47 to 50 of the Second Chapter of the Gītā, addressing Arjuna, emphasized that he had a right to work only and not to the fruit; he asked Arjuna to do his actions, without attachment and with equality of mind, as it is equality thāt is meant by Yoga. He said to Arjuna : " Works are far inferior to Yoga of the intelligence. Desire rather refuge in the intelligence; poor and wretched souls are they who make the fruit of their works,the object of their thoughts and activities.···· ...The person, who is firm in equanimity of mind, is free from vice and virtue alike. Do therefore devote to this Yoga. Yoga is skill in works."§ It is the fixed anchoring of the intelligence in a state of desireless equality that is the one thing needed. Buddhi-Yoga is fulfilled by Karmayoga; the Yoga of the self-liberating intelligent will find its full meaning by the Yoga of desireless works." § In order that our desires should be pure and balanced, our discriminative Buddhi is required to be fixed in the Atman; because

when it gets fixed in the Atman, it becomes steady and pure. Shri Jñāneśwara has therefore aptly said: " there is no greater grandeur (Vaibhava) to buddhi than being divine, as Keshavaraj alone would fulfil all our desires or longings :

बुद्धीचें वैभव अन्य नाहीं दुजें ।
एका केशवराजें सकळ सिद्धी ॥

He has further stated that the Buddhi that seeks to be merged in the Supreme, being like the Ganges meeting ocean is the only one real Buddhi in the world, which has no other goal but that of reaching the Almighty. (Jñāneśwarī. 2.241–242).

9. The Yoga of the Gītā in the sixth chapter, " does not adopt any strict and scientific gradation but is a process of natural self-development; it seeks by the adoption of a few principles of subjective poise and action to bring about renovation of the soul and a sort of change, ascension or new birth out of the lower nature into the Divine."* Here the Sādhaka had been asked to completely give up all the desires arising from the thoughts of the world and control the senses on all sides by the mind to attain tranquility little by little. He should thus establish the mind in God and without entertaining any other thought and by restraining the volative and unsteady mind from all those objects after which it runs, he should subjugate it solely to the Self. (Gi.6.24-26). Thc pure reason required for its absorbtion in the Self is attained not by Rajayoga alone, but also it is attained by the paths of Knowledge and Devotion, which are easy and commendable to follow. Saint Tukaram has expressed the same thought in his Abhanga : " without the contact with the saints and without purifying our desires by penance, God is not realised.

न कळे तो देव संतसंगावांचुनी ।
वासना जाळोनि शुद्ध करा ॥

" It is only after the mind of desires is purified, one gives up his identification with one's body and knows the self as said by the Saint Tukārām in his Abhanga :

शुद्ध करा मन देहातीत व्हावें ।
वस्तुसी ओळखावें तुका म्हणे ॥

The Lord Shri Krishna has therefore given the following assurance to all the devotees : " to those ever steadfast devotees who worship Me

with love and with their life absorbed in Me, I give the yoga of Discrimination, that is, equable reason by which they come and reach Me; and out of pure compassion for them, I, dwelling in their hearts, destroy the darkness of ignorance by the shining lamp of wisdom." (Gi. 10. 10–11).

Seeing the Atman in all beings is the same as the equanimity of the reason. " The man, whose Self is in Yoga sees the Self in all beings and all beings in the Self, he sees all with an equal vision." (Gi. 6-29). " The yogin who has taken his stand upon oneness and loves Me in all beings, however and in all ways he lives and acts, lives and acts in Me." (Gi. 6.31). " The love of the world spiritualised, change from a sense-experience to a soul-experience, is founded on the love of God and in that love there is no peril and no short-coming".*

"It is not an external asceticism, the physical renunciation of the objects of sense that is useful, but an inner withdrawal, renunciation of desire... By removing oneself from the physical contact with the object of sense, one does not get rid of the inner relation which makes the contact hurtful. He retains the pleasure of sense in the object, '*rasa*', the liking and disliking. Though there is the cessation of the object, there is not subjective cessation, no 'nivṛtti' of the mind; but the senses are of the mind, subjective, and subjective cessation of the '*rasa*' is the only real sign of mastery. It is possible, '*paraṁ dṛṣṭvā*', by the vision of the Supreme and by living in the Yoga in union of the whole subjective being with the Soul through the Yoga of the intelligence."*

" And this Yoga can only arrive at its success by devoting, by consecrating, by giving up the whole Self to the Divine."* " And for that, we must at first make the Lord the object of our whole being and keep in Soul-contact with Him."*

A man with mind untroubled by sorrows, who has done with desires for pleasures, from whom liking and wrath and fear have passed away, such is the sage whose understanding has become founded in stability." (Gi. 2.56). " Then free from reactions, the senses will be delivered from the affections of liking and disliking, escape the duality of positive and negative desire, and happy tran-

quility, (*ātmaprasāda*) will settle upon man. That clear tranquility is the source of the soul's felicity; all grief begins to loose its power of touching the tranquil soul; the intelligence is rapidly established in the peace of the self, suffering is destroyed. It is this calm, desireless fixity of the Buddhi in self-poise and self-knowledge to which the Gita gives the name of Samadhi."*

" He acts as others, but he has abandoned all desires and their longings; he attains to the great peace and is not bewildered by the shows of things; he has extinguished his individual ego, in the One, lives in that unity and, fixed in that status at his end can attain to extinction in the Brahman, Nirvāṇa."*

10. We do not know the Divine Being integrally in all his powers and principles, because our view rests on the dividing mind and reason and separative idea of the ego, and therefore our mental perception of things is an ignorance. " We have to get away from this mental and egoistic view to the true unifying knowledge, and that has two aspects, the essential, *jñāna*, and the comprehensive, *vijñāna*, the direct spiritual awareness of the Supreme Being and the right intimate knowledge of the principles of his existence, Prakṛti, Puruṣa and the rest, by which all that is can be known in its Divine origin and in the supreme truth of its nature."* That integral knowledge, says the Gītā, is a rare and difficult thing. " Among thousands of men one here and there strives after perfection, and of those who strive and attain to perfection one here and there knows Me in all the principles of My existence *(tattvataḥ)*." (Gi. 7.3). It will, therefore be seen why a great importance has been given to Buddhi as the means of attaining integral knowledge. The more the intellect (Buddhi) becomes subtle and pointed, it becomes more helpful for the attainment of the knowledge. As the knowledge is advanced, the knowledge of the Self becomes intense and it culminates in the constant equanimity of the mind, although some-thing good or some-thing evil happens (Gi. 13.9). " When the soul has lost its separative personality, when it has become the Brahman, it is then that it can live in the true Person and can attain to the supreme revealing *bhakti* for the Puruṣottama and can come to know Him utterly by the power of its profound *Bhakti*, its heart's knowledge, (bhaktyā mām abhijānāti). That is the integral knowledge, when the heart's

fathomless vision completes the mind's absolute experience:- (*Samagram mām jñātvā).* " He comes to know me " says the Gita, " who and how much I am and in all the reality and principles of my being, *(yāvān yaschāsmi tattvataḥ)*". (Gi. 18.55). Therefore, says Shri Krishna, " devoting all thyself to Me, giving up in thy conscious mind all thy actions into Me resorting to yoga of the will and intelligence be always one in heart and consciousness with Me. If thou art that at all times, then by My grace thou shalt pass safe through all difficult and perilous passages."* (Gi. 856.57). These words express the most complete intimate and living relations possible between God and man.

This integral knowledge, is the knowledge of the Divine present in the individual; it is the entire experience of the Lord secret in the heart of man, revealed now as the supreme Self of his existence, the Sun of all his illumined consciousness, the Master and Power of all his works, the Divine Fountain of all his soul's love and delight, the Lover and the Beloved of his worship and adoration."*

In order to remove the illusion of Arjuna, Shri Krishna assured him that if the action is done as guided by pure reason it will not bind him and further asserted that he who discharges his duty without seeking its fruit, is the Yogi as well as the Saṁnyaāsi; (Gi.6.1) and he further said to Arjuna, " My *yoga* will deliver you from the great fear and even a little of it will bring deliverance. When you have once set out on the path you will find that no step is lost; every least movement will be a gain; you will find there no obstacle that can baulk you of your advance." (Gi. 2,41)

The quotations with asterisk (*) are from ' Essays on the Gita ' by Shri Aurobindo Ghose.

Dhruvā Nītir Matir Mama

ध्रुवा नीतिर्मतिर्मम।

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To select a single verse from the *Gītā* which has influenced one most is as difficult as selecting the most beautiful petal in the lotus. As the beauty of the lotus is collectively determined by all the petals, so does the *Gītā* form an int egral whole. If, therefore,one is compelled to make a choice of one verse, he would do so more on psychological grounds than on strictly logical ones. As a matter of fact, inspite of the intellectual points of appeal that abound in the *Gītā*, its appeal as a whole is more to the heart than to the head. And even though there have been theoretical discussions on the teaching of the *Gītā*, we connot account for its popularity, on those comparatively prosaic grounds. The *Gītā* enters into the life of a person, it becomes a living truth for him, only because it presents to him not as a bare and dry piece of logical argumentation, but as a confidential advice which God has in person given to the man.

On such perhaps extra-logical grounds that I have chosen to write on the last quarter of the last verse of the *Gītā*. *Sañjaya*,it appears to me, has given the substance of the teaching of the *Gītā* in these words : ध्रुवा नीतिर्मतिर्मम। "In my opinion : Morality is steadfast."

These words have been ringing in my ears more than any others. The following discussion is only an elaboration of the association of ideas round those words. I do not know whether these ideas could be justified on considerations which a historian, a Sanskritist, an Indologist or a speculative metaphysician may be in a position to advance. I am only giving vent to the interpretation which somehow I have come to put upon these words.

The *Gītā* is not a treatise on Metaphysics but mainly a piece of moral advice which a friend, philosopher and guide in the form of God has given to a human devotee. There are of course metaphysical ideas

of paramount importance repeatedly referred to throughout the *Gītā*, but the chief object of the work is not to solve a problem of theoretical metaphysics as to solve the most practical, even a casuistical, problem of moral life. To be or not to be, to fight or not to fight, that's the problem. The *Gītā* begins with a morally dilemmatic situation, presented in the most dramatic form. *Arjuna* is in a fix, regarding the conflict of duties, virtues and values. Such coflicts are normally experienced by any common man who has a moral sense or conscience. A case of conscience must be met on moral grounds, and its solution must be in the delineation of morally righteous action.

Of course, if the answer is not to be provisional or haphazard, the moral question will take one inevitably to the pe-ennial problem of Philosoply. A science of ethics is not a self-complete system. It has to be founded on a comprehensive view of the universe. Usually we find ethical system founded on Naturalistic, Humanistic or Absolutistic philosophy. This is a broad division under which all the philosophical stystems may be subsumed. The naturalistic ethics will tend to be, Hedonistic (भोगवाद); the humanistic ethics will tend to be Utilitarian (उपयुक्ततावाद) or Practicalist (व्यवहारवाद) and the Absolutistic ethics will tend to be Perfectionistic (पूर्णतावाद). The *Gītā* view is perfectionist, but subsumes axiologically the other view points under it. Each of the views has its merits as well as points of limitations. The *Gītā* view is not hedonistic, but neither is it anti hedonistic or extremely puritanical. Its Ethics is not negativistic, but positively valuational. Its practicalism has no fear of falling down to selfish expediency, nor its utilitarianism merely social or worldly wisdom. Its perfectionism is not static idealism, but is compatible with the dynamic life of the world. It takes an integral attitude of harmonising the life of the spirit with the life of the world. The spring of the moral life is in the spirit but its demonstration is in the world of flesh and blood.

In determining the nature of ultimate reality, which renders the human moral situation meaningful, the Gītā has followed two-pronged method of analysis. By analysing the objective world outside, it makes a discrimination between the mutable (क्षर) and the immutable (अक्षर). And by analysing the subjective world inside, it makes a discrimination between the knower (क्षेत्रज्ञ) and the known (क्षेत्र). Green, in his "Prolegomena to Ethics" had in modern times followed a similar

method in discovering the spiritual principle both in nature and in knowledge. For the *Gītā* also *Akṣara* is the spiritual principle in nature and Kṣetrajña is the spiritual principle in knowledge. These are not two but one. It is to realise this that all human effort should be done. That is the essence of morality. Morality cannot be grounded in a naturalisic metaphysics, because nature itself reveals the spiritual principle. Nor, again, can our morals he grounded in humanism, for man himself is in reality Spirit. No secular morality therefore is secure. It lacks in self-sufficiency. Nor can it be self-explanatory. It does not provide a criterion of intrinsic value, nor of gradational valuation. Thus, the *Gītā* provides a firm foundation for moral life in its absolutism of the Spirit. When *Gurudeva Ranade* interprets *Gītā* as a Philosophy of God-realisation,or when *Sri Aurobindo* emphasises that *Gītā* does not teach human action but divine action,both are at one in putting their finger upon the spiritual worth and meaning of human moral life. The intrinsically valuable end of the moral effort *(sādhanā)* is God–realisatlon or Self–realisation. The path that leads to this realisation is gradual emancipation of the spirit from matter. But this is not to be achieved through the exclusion or negation of matter, but through its divinisation. A divine orientation is to be given to what begins as a human action. The realisation of Godhood is not the end that puts an end to the moral activity. The very effort that has been spent becomes so very perfect that it does not require any more effort to be good. Action that was originally a hardship, now becomes a habit. Habit is second nature. Perfection makes goodness spontaneous. The initial hesitation of moral life is transformed into its steadfastness. The realised end becomes the supreme means of the continuous, and immutable moral life.

The realisation of effortlessness (नैष्कर्म्यं) in the effort (कर्म) is the tact (कौशल) characterised as *Yoga* taught in the *Gītā*. Neither inaction, nor bad action, nor interested action is desirable. Inaction (अकर्म) is impossible as it goes against the law of Nature (प्रकृति). It indicates barrenness of will amounting to indolence. Idleness is moral inertia which springs from *tamas*. Lack of will to be good, may often spurt in bad action (विकर्म). That is the very opposite of moral virtue. Action done with desire may have all the shades between the evil of hedonism and altruistic good. It may be motivated with the selfish pleasure of the moment, or of calculating interest of the life as a whole of the individual ego. Its object may be more enlightened self-interest which

may do some good to others without looking upon them as ends, or wider humanitarian ends. But so long as the eye is upon any kind of secular fruit, either for oneself or for all, there is a possibility of disappointment in the failure in gaining the fruits. For, the human effort is one element in the totality of the forces of the world, and hence success is not certain. In the case of the successful effort, there is every possibility of the egoistic elation. Hence the insistence upon the self-less (निरहंकार) and disinterested (निराशी) action, which is the very crux of stable morality.

It is very well-known that the *Gītā* variously emphasises the paths of *Karma, Bhakti, Jñāna* and the *Pātanjala Rājayoga.* Importance of each one of these is such that there cannot be perfection in life by the exclusion of any one of these elements. That may be regarded as the ideal *Yoga* which integrates all the factors rather than putting an exclusive importance on any one of these. As a matter of fact, the *Gītā* teaching is based upon the psychological truth that though the factors of cognition, affection and conation shade off into one another, like the corresponding *guṇās* of *sattva, tamas* and *rajas;* yet in different persons some one of these elements is dominant. Where the cognitive or the *sāttvika* element predominates the *Jñānayoga* is most appealing and easy of realisation. Where the affective or *tāmasa* element predominates, the *Bhaktiyoga* finds its appeal. And where the conative or the *rājasa* has the upper hand, the *Karmayoga* has its natural place. It must be remembered that the popular notion that the two *guṇas* of *rajas* and *tamas* are evil is not correct. All these qualities directed on the right end of self-realisation are good, but shorn of this content of the right end, even *sattva* is bad. The supreme goal consists in transcending the exclusive influence of these qualities *(nāistraiguṇya, guṇātīta)* and harmonising them in a spiritual life. Moral effort begins in nullifying the evil effects of these, and ends in yoking them positively to the realisation of the highest end. When the evil sting in their tails is removed they are very useful for a wholesomely integrated life. If these qualities are not harnessed to a spiritual goal, they have a natural tendency to harness the individual into perpetual bondage.

It will be observed by a close student of the *Gītā* that the various paths which have been taught in it have not been taught as if they were

exclusive of one another. Thus when *Karmayoga* is taught, it also makes reference to *Jñāna*, and *Bhakti* as integral elements of the path of *Karma*. And the same mode of teaching is followed when the other *yogas* are taught. Thus no one can be a true devotee who neglects action and knowledge. Nor can anybody be a *jnānayogi*, who is averse to action and contains no grain of devotion. *Rājayoga* is a common basic discipline which may hasten systematically the achievement of the common spiritual goal. One may or may not be avowedly a follower of *Rājayoga*, but unless the qualities that make up for this kind of *Yoga* are imbibed no one can hope to succeed in his favourite *Yoga*.

But more important and significant than the mutual complementarity of these *Yogas* are the moral virtues which each of these *Yogas* again and again emphasises. The one thing which has constantly struck me is the description of virtues which is common to all the various *Yogas*. Whatever may the distinctive differences of each of the *Yogas* be, none of them can afford to neglect the moral virtues. Even apart from the description of the *Yogas*, the *Gītā* takes every opportunity of referring to the necessity of imbibing moral virtues.

Compare, for instance, the descriptions of the ideal person as *Sthitaprajña*, as *Gunātīta*, as *Rajayogi*, *Karmayogī*, *Bhaktiyogī and Jñānayogī* at various places in the *Gītā*. The same kind of moral virtues are repeated at various places as following: perfect equanimity of mind, complete surrender to God, desirelessness, cheerfulness, righteousness, fearlessness, self-lessness, truthfulness, faith, altruism, dispassion, detachment, non-enmity, friendliness, compassion, forgiveness, self-control, purity, serenity, contentment, resoluteness, absence of pride, straightforwardness, non-violence, reverence, peacefulness, kindness, non-covetousness, sublimity, fortitude, sacrifice, giving, penance, renunciation, and so on. All these are important, nevertheless the oftstressed among them are steadfast devotion to God and mental equipoise. But for them no moral virtue could be attained in its sublime form.

What is the place of these virtues in the teaching of the Gītā ? To me they appear to be its very central teaching. They are the formative principle in each of the *Yogas*. No *Yoga* is ever possible without the

practice and excellence of these virtues. If there is any single synthesising principle among the various *Yogas* it is the principle of moral perfection.

Moral excellence is the be-all and end-all of every *Yoga*. It is both the means and the end of its realisation. It is at once the path and the destination, the method and the attainment, the process and the culmination. In all the teachings of the *Gītā*, the most pervading teaching is that of moral excellence. The *Gītā* holds to it most steadfastly as the characteristic essence of every kind of *Yoga*. It is the catelytic agent, the integrating factor among the various *Yogas*. All those who have concentrated their attention on the one or the other *Yoga* have missed this central point. It is my conviction, as *Sanjaya* declares, that wheresoever *Srikrishna*,the Lord of *Yogas* and *Arjuna*, the wielder of the bow, go hand in hand, there—in the unity of Divinity and Humanity, spiritual and material power, celestial grace and terrestrial effort—naturally are found prosperity, victory, glory and steadfast morality.

To sum up, the principl teaching of the *Gītā* is steadfastness of moral excellence because that is its main theme. Again, its morals are firmly founded on Absolutistic Metaphysics, and are oriented to the ultimate goal of Divine Life of man on earth. Further, every *Yoga* centres round the cultivation of moral virtues, so that moral excellence becomes the very criterion of any *Yoga*. The successful realisation of any *Yoga* can be measured in terms of the moral excellence reached. Hence I repeat ध्रुवा नीतिर्मतिर्मम ।

—*Dhruvā Nitir Matir Mama.*

Aspiration !

Dr. V. K. Gokak

In my mind is sense that falters.
In my heart is love that alters.
In my will is a titan weary.
My brain is full of fact and theory.

May your lightning be my cross.
And the thunder purge my dross
I will be your flash of lightning
I will be your peal of thunder.

When I am your flash of lightning
And I am your peal of thunder,
The world will see in a blinding flash
And hear a deafening voice with wonder :
Hear the voice of its own soul
And see, not maimed and dark, but whole.

Pas'yantī (1)

Dr. V. W. Karambelkar, M. A., Ph. D., D. Litt.

(1) In the Ṛgveda there is a reference to four varieties of speech:

चत्वारि वाक्परिमिता पदानि
तानि विदुर्ब्राह्मणा ये मनीषिणः।
गुहा त्रीणि निहिता नेङ्गयन्ति
तुरीयं वाचो मनुष्या वदन्ति ॥ (I. 164.45)

"Four stages of speech are counted; the thoughtful Brāhmaṇas know them; three of them are placed in the cave; they make no movement; men utter the fourth part of the speech." There is a difference of opinion with regard to these four varieties or stages of speech. In a verse attributed to Bhartṛhari—

परा वाङ्मूलचक्रस्था पश्यन्ती नाभिसंस्थिता।
हृदिस्था मध्यमा ज्ञेया वैखरी कण्ठदेशगा ॥

the names of these four stages are stated to be Parā, Pas'yantī, Madhyamā and Vaikharī which reside respectively in the Mūlādhāra, Jyotiṣmatī, Anāhata centres in the human body, the last having its place in the throat. Thus the first three stages are placed in the cave i. e. human body and their movements are not felt. The fourth, the vocal speech, comes out of the gullet and it is that which is dealt with by the linguistic sciences and is made use of in literature. The first three stages of speech are not known to common people. Only the ancient seers have thought about them.

(2) The 'Pratyabhijñā' and 'Trika' systems of Philosophy of Kashmir, the S'aiva and S'ākta Tantras, have thought over the first three aspects of the origin of speech, the ancient Sanskrit grammarians have also considered this problem philosophically; other linguistic sciences

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(1) This paper is written in honour of Dr. V. B. Kolte, the Vice-Chancellor, Nagpur University, Nagpur.

of ancient India and systems of thought do not discuss this question. Thus the Prātiśākhyas and Śikṣā works have discussed the origin of speech within human body but their discussions have no philosophical outlook. The Mīmāṇsā, Nyāya, Vaiśeṣika and Yoga systems have something to say about this topic but they concentrate more on such problems as 'the nature of word–whether it is eternal or not.' Even the Yoga system does not include internal speech as one of its main subjects.

(3) A variety of views prevailed about the origin of speech in different periods of ancient India. The Chāndogya Upaniṣad mentions the part played 'internal fire' in this respect (3.18) and also by the "Vyāna Vāyu" (1.3) which is duly recorded by the Mahābhārata in its Brāhmaṇa Gītā in the Āśvamedhika Parvan and in the Vākyapadīya of Bhartṛhari (I. 114). The latter work also mentions different other views which prevailed at other times (I. 107). Accordingly some (Jaina) thought that speech was made up of atoms; others hold that it was of the form of cognition only; some others, on the other hand, opined that subtle particles of speech were already spread in the atmosphere and they simply waited for proper incentives to exhibit themselves. The Vedic view of the agency of internal fire and wind in the production of speech was fully developed by the Śikṣā works.

(4) The Brāhmaṇa Gītā mentions the four stages of speech for the first time in the Tāntrik way.

प्राणापानान्तरे देवी वाग्वै नित्यं हि तिष्ठति ।
स्थानेषु विधृते वायो कृतवर्णपरिग्रहा ॥
वैखरी वाक्प्रयोक्तृणां प्राणवृत्ति निबन्धनी ।
केवलं बुद्ध्युपादाना क्रमरूपानुपातिनी ॥
प्राणवृत्तिमनुक्रम्य मध्यमा वाक्प्रवर्तते ।
अविभागा तु पश्यन्ती सर्वतः संहृतक्रमा ॥
स्वरूपज्योतिरेवान्तः परा वागनपायिनी ।

Here we are told that Vaikharī is made up of Vyāna Vāyu and that it assumes alphabetical form; before reaching the passage of internal wind Madhyamā takes her position in mind; there is the sequence of what is thought and that by which one thinks; there is no such sequence

in Paśyantī nor is there any division in it; Parā vāk is one's own self, immortal, internal light, deathless.

According to the Tantras all inspirations originate in the nervous centre called Mūlādhāra. The origin of speech is likewise traced to that centre. The dorment life-form (Chit-śakti) in the Kuṇḍalinī expresses itself in the form of 'Śabda', which is continuously present in the in-coming and out-going breath as 'Aham' and 'Saḥ'. This 'Śabda' is Parā-Vāk or Śabda-brahma in its capacity as Universal cause. The Universe is a creation of Parā Vāk in which are merged all the ideas subjective and objective. Parā-Vāk is the state of deep sleep (Suṣupti) of the universal cause. When it awakens from its slumber and begins "seeing" it passes on to the "Paśyantī" stage. The Śabda-brahma as Paśyantī begins to think i. e. at this stage ideas begin to come into being which were left back as mere impressions at the end of world destruction. During this stage, the universal mind receives impressions in the form of subtle words. The Alphabet in this subtle form is called "Mātṛkā". This is the "Madhyamā" form of speech which is identified with the universal state of Dream (Svapna). When the universal mind desires to express vocally the "Vaikharī" Vāk comes out of the mouth. The alphabetically expressed word is called "Nāma" and the thing signified by it is called "Rūpa". The Parā Vāk resides in the rectum (Mūlādhāra cakra), the Paśyantī at the navel (the Jyotiṣmatī cakra), the Madhymā at the heart, (the Anāhata chakra) and the Vaikharī in the throat.

(5) Parā Vāk is described in the Pratyabhijñā and Trika systems of thought, in the Tripurāgama and the Vyākaraṇāgama. Accordingly at the world destruction Māyā becomes one with Brahman. But when the actions of the souls become ripe, Māyā separates herself from Brahman. This she does with the will of the ultimate and becomes Causal Drop (Kāraṇabindu) for creation. At this time Śiva and Śakti are in the balanced state.But it gives way when for creative purpose the Causal Drop becomes triple-Kārya-Bindu Nāda and Bīja. During this process an inaudible sound is created which is called 'Śabda-Brahma'. When this Śabda-Brahma appears in the Mūlādhāra, it gets the name Parā-Vāk. She is called 'Vimarśa' (Abhinavagupta in his commentary on Parātriṁśikā); she is the self-luminous power of Parama Śiva; Parama Śiva himself becomes Parā Vāk for self-enjoyment; the two are

one; Parā Vāk becomes Paśyantī (Jñāna Śakti), Madhyamā (Kriyā Śakti) and Vaikharī in her later stages, the relation between the signified and the significant is absent in the Parā Vāk, but appears in the later developments. Similar description is found in the "Yoginīhṛdaya" of the Pratyabhijñā system with a few changes. Parā Vāk is called "Vāmā" or "Ambikā" when she shines in her cool unflickering lustre. She is identified with "Sukṣmā" by Maheśvara in his "Mahārthamañjarī". She is called Maheśvara's readiness for creation.

(6) Paśyantī appears in the Jyotiṣmatī centre at the navel as "Śabda–Brahma". In his 'Tantrāloka' Abhinavagupta indentified Parā–Vāk with Paśyantī. Paśyantī is so called because she sees (√ दृश् to see) in her refulgent light. As one sees one's reflection in a mirror, the entire universe is reflected in her. The ignorant thinks that there is an objective world but the sages only see the eternal calm light of Paśyantī in their contemplation. Kṣemarāja has quoted the following lines in his "Pratyabijñāhṛdaya" —

या चैषा प्रतिभा तत्तत्पदार्थक्रमरूपिता।
अक्रमानन्तचिद्रूपा प्रमाता सा महेश्वरः।

Here Paśyantī is called Pratibhā and she is identified with the lustrous, indivisible and eternal power of Maheśvara. She brings everything to light. The sages having abandoned all the worldly attachments see her in meditation. Thus he becomes omniscient and omnipotent; all the limitations of time and space on his will drop down; he becomes one with the highest principle, that is, he attains "Rahasyamudrā".

In the Āgamic literature Vāk is twofold: as Vimarśa or Pratyavamarśa which is one, luminous and unlimited; the same as Paśyantī; and as Vikalpa which is many, possessed of genus, quality, action and name. Madhyamā and Vaikharī are in the form of Vikalpa. Paśyantī is given so many names–Pratibhā, Prajñā, Citśakti, Jñāna Śakti, Saṁvit, Parā devatā, etc. In the Tantras, Paśyantī is conceived of as the power of Parama–Śiva. She is His self–contemplation, self-light, self–enjoyment; self–introspection and gets the names Vimarśa, Aiśvarya, Svātantrya, Parāhaṁtā etc.

(7) In the Vyākaraṇāgama, Paśyantī is an independent principle.

Bhartṛhari identified Paśyantī with the Śabda-Brahma. Grammar as a system of philosophy has investigated the wonderful threefold speech :

वैखर्या मध्यमायाश्च पश्यन्त्याश्चैतदद्भुतम् ।
अनेकतीर्थभेदास्त्रैण्यां वाचः परं पदम् ॥ (VP. I. 143)

In his own commentary on the Vākyapadīya, Bhartṛhari describes Paśyantī in the following way :—

प्रतिसंहृतक्रमांन्तः सत्यप्यभेदे समाविष्टक्रमशक्तिः पश्यन्ती । सा च अचला च चला प्रतिलब्धा-समावाना च संविन्निष्ठज्ञेयाकारा प्रतिलीनाकारा निराकारा च परिच्छिन्नार्थप्रत्यवभासा संसृष्टार्थप्रत्यवभासा च सर्वार्थप्रत्यवभासा प्रशान्तप्रत्यवभासा, च...(2) from which we come to know that Paśyantī is without sequence of significant and the thing signified, is immovable, luminous, formless, possessing cool glory. Rāmakaṇṭha quotes a verse which is attributed to Bhartṛhari—

सेयमाकीर्णमाणापि नित्यमागन्तुकैर्मलैः ।
अन्त्या कलेव सोमस्य नात्यन्तमभिभूयते ॥ (Spanda Kārikāvivṛti)

Though nescience envelops her with dirty external coverings, like the last digit of the moon, she is not overpowered at all. She is Parā Śakti, Pratyavamarśa; she is all-pervasive; she brings to light all inert matter; there is never any change in her nature or position; those who know her, know the delusions of Avidyā and become free from them, for she is 'Śabdabrahma'. Bhartṛhari describes her—

अविभागा तु पश्यन्ती सर्वतः संहृतक्रमा ।
स्वरूपज्योतिरेवान्तः सूक्ष्मा वागनपायिनी ॥

There is no division, no sequence in Paśyantī; she is eternal subtle speech; she is universally acclaimed as "Śabda-brahma"; Madhyamā and Vaikharī are her later developments; she is beyond all senses, space, time, thought; Madhyamā and Vaikhar have their appearance through the internal wind but the Paśyantī is beyond that. As her name suggests she is of the form of cool refulgent light, intelligence.

Paśyantī is the individual soul as well as the universal soul. She resides in living bodies for enjoyment of all sorts. Later on, on the acquisition of knowledge, she becomes one with the Paramātmā :

(2) Similar description is given by Puṇyarāja on Vākyapadīya I. 143, 145.

स एवात्मा सर्वदेहव्यापकत्वेन वर्तते ।
अतः पश्यदवस्थैव चिद्रूपत्वमरूपकम् ॥

When the individual soul becomes Paramātmā, he as a matter of fact, becomes Paśyantī. Hence the "Śivadāṣṭi" distinguishes Paśyantī of the grammarians from Paśyantī of the Tāntrikas—

अयाङ्नाकं ज्ञानशक्तिर्या सदाशिवरूपता ।
वैयाकरणसाधूनां पश्यन्ती सा परा स्थिति ॥

Thus in the Vyākaraṇāgama, Paśyantī is śabda-brahma.

(8) It is not possible to grasp all knowledge through the senses only. There are certain things beyond the reach of the senses. How are they to be known? Hence there must be some power through which all unknowable things can be known. The grammarians call that power by the name 'Paśyantī', 'Pratibhā', 'Prajñā'. On account of that power one gets a revelation; with the speed of lightning one knows a thing in the most unexpected manner. Such a knowledge is impossible in the ordinary way. It is so unexpected, so super-natural. Ordinarily what we know is through the agency of our senses and has the limitations of space and time. But Pratibhā brings to our mind in a flash what is beyond time and space and hence beyond the senses. Nothing escapes the light of Paśyantī.

The grammarians' idea of knowledge got through Pratibhā is closely connected with the origin of the universe. The universe is according to them a transformation of the śabda-brahma (VP I. 1). Brahma is the great universal, the great genus. When it desires to become many, a number or Kalās (powers, lower universals) are created. These Kalās are in the form of ideas with proper names and forms. The śabda-brahman transforms into the universe through these names and forms. This transformation of the śabda-brahman or in other words this self revelation of Paśyantī in the form of the Vedas, where are recorded the eternal relations of names and forms. Thus the equation is Paśyantī = Vedas.

"भगवती विद्या विशुद्धप्रज्ञा प्रतिमाख्या ।"
"वाग्विकाराणां प्रकृतिं पश्यन्त्याख्याम् ।"

Thus on the one hand Paśyantī is unknowable, unmanifested śabda brahma and on the other she is the 16th digit of Man = the

individual soul. Hence the poet Bhavabhūti praises her in the introductory stanza of Uttararāma-carita—

विन्देम देवतां वाचममृतामात्मनः कलाम् ।

In his preface to the commentary on the 3rd Kāṇḍa of the Vākyapadīya, Helārāja praises Paśyantī in the following glowing terms–

यस्मिन् सन्मुखतां प्रयाति रुचिरं कोऽप्यन्तरुज्जृम्भते
नेदीयान्महिमा मनस्यभिनवः पुंसः प्रकाशात्मनः ।
तृप्तिं यः परमां तनोति विषयास्वादं विना शाश्वतीं
धामानन्दसुधामयोर्जितवपुः तत्प्रातिभं संस्तुमः ॥

(9) The grammarians hold that the meaning of a sentence is indivisible and whole. Such an indivisible whole meaning of the sentence is according to them, flashed by Pratibhā. Hence they maintain that " Pratibhā " is the meaning of a sentence. This view of the grammarians is very consistent with their philosophy of Paśyantī. As Paśyantī is the revelation in the form of Vedas at the beginning of creation; similarly the meaning of every sentence is a revelation in the form of Pratibhā. They call it " Vākya-sphoṭa ". Here are the relevant verses from the Vākyapadīya :

विच्छेदग्रहणेऽर्थानां प्रतिभान्यैव जायते ।
वाक्यार्थं इति तामाहुः पदार्थैरुपपादिताम् ॥
इदं तदिति साऽन्येबामनाख्येया कथञ्चन ।
प्रत्यात्मवृत्तिसिद्धा सा कर्त्राऽपि न निरूप्यते ॥
उपश्लेषमिवार्थानां सा करोत्यविचारिता ।
सार्वरूप्यमिवापन्ना विषयत्वेन वर्तते ॥
साक्षाच्छब्देन जनिता भावनानुगमेन वा ।
इतिकर्तव्यतायां तां न कश्चिदतिवर्तते ॥ (VP. II. 143–46)

Pratibhā brings all the word-meaning together, becomes one with all the subjects, and suddenly reveals the meaning of the sentence in a flash. This Pratibhā is in every heart though not known to the person himself and is indescribable. When such a meaning of the sentence is revealed nothing remains to be done. This Pratibhā may be said to come to light on account of the words in the sentence or on account of the impressions existing in the mind of the person.

(10) When the grammarians indentify the meaning of a sentence with 'Pratibhā', they are giving a secondary meaning = "Natural tendency, inclination or inspiration" to the term Pratibhā which is consistent with the Primary meaning as Paśyantī. Such inspiration or Pratibhā is natural with every individual. It is always there inherited from previous births. The grammarians view Paramātmā as the totality of all souls, as the huge current of life. When and where this current is visible–it is birth and where it disappears-it is death. The revelation of the totality of life is Paśyantī and the revelation of individual life is Pratibhā. This significance of the term Pratibhā is inherent in the etymology–प्रतिभ्यति भाति इति प्रतिभा–that which shines in every individual. We have already maintained the equation Paśyantī = Veda and hence Pratibhā = meaning of a sentence which is logical, quite reasonable. That Pratibhā is quite natural with every individual and that it is in the form of impressions gathered from previous births is supported by Kālidāsa and other great poets:

मनो हि जन्मान्तरसंगतिज्ञम् । (Kumārasambhava)

or

भावस्थिराणि जननान्तरसंगतानि । (Śākuntala).

The more intense and deep-seated the impressions are, the more intense is the Pratibhā. Why is Pratibhā of Kālidāsa greater? The answer to this question is given by Bhartṛhari—

भावनानुगतादेतदागमादेव जायते ।
आसत्तिविप्रकर्षाभ्यामागममस्तु विशिष्यते ॥
स्वभावचरणाभ्यासयोगात् दृष्टोपकारिता ।
विशिष्टोपहिता चेति प्रतिभां षड्विधां विदुः ॥ (VP. II. 151–52)

Due to constant contemplation of the Vedas, the Pratibhā is awakened. This is ascertained by the rule of 'Anvaya-Vyatireka' i. e. those who study the Vedas or those who do not study have or have not the Pratibhā. Nature, character, study, impressions of the previous births, concentration of mind and fulfilment of duty diligently–These are the six sources of revelation (Pratibhā).

The poetic inspiration is also called 'Pratibhā' or 'Prajnā' by the rhetoricians which they describe as that which brings to mind

unexpectedly new things (नवनवोन्मेषशालिनी). Daṇḍin in his 'Kāvyādarśa' has significantly and tacitly accepted that the idea of 'Pratibhā' is borrowed by the rhetoricians from grammarians by stating—

न विद्यते यद्यपि पूर्ववासना—
गुणानुबन्धि प्रतिभानमद्भुतम् ।

(11) The indentity of Paśyantī and Pratibhā is on the lines of the famous Mahāvākya "तत्त्वमसि". Paśyantī is the name for totality of revelation-the Vedas and Pratibhā is the name for individual revelation-the meaning of a sentence.

When Pratibhā is said to pertain to an individual, it means that it belongs to all living individuals of the universe. Bhartṛhari has not forgotten to mention this fact. He says :

स्वरवृत्तिं हि कुरुते मधौ पुंस्कोकिलस्य कः ।
जन्त्वादयः कुलायादिकरणे केन शिक्षिताः ॥
आहारप्रीत्यभिद्वेषप्लवनादि–क्रियासु कः ।
जात्यन्वयप्रसिद्धासु प्रयोक्ता मृगपक्षिणाम् ॥ (VP. II. 149–50)

The lower animals are also guided by Pratibhā. Who asks the Cuckoo to sing in the Vernal season? Who has taught the birds and beasts to search their food or love or hate or jump or swim? This is no doubt the 'instinct' or Pratibhā.

(12) The knowledge of 'Paśyantī' is called "Vāgyoga". One reaches the stage of Vāgyoga by the use of Sādhu or grammatically correct words. This Vāgyoga or knowledge of Paśyantī is in the form of the knowledge of the Vedas. Puṇyarāja states on VP. I. 5.

"यां सूक्ष्मां नित्यामतीन्द्रियां वाचमृषयः साक्षात्कृतधर्माणो मन्त्रदृशः पश्यन्ति तामसाक्षात्कृतधर्मभ्यः परेभ्यः प्रतिवेदयिष्यमाणाः बिल्मं समामनन्ति ।"

In order to acquaint ordinary men with the knowledge of the Paśyantī, the divine sages taught them Vedas and Vedāṅgas: the "Ārṣa" or "Prātibhā" knowledge. This same is called "ऋतंभरा प्रज्ञा" in the Yoga-Sūtra (I. 48) which once secured frees the man from all miseries. Vyāsa in his Yoga-bhāṣya states–

प्रज्ञाप्रासादमारुह्य अशोच्यः शोचतो जनान् ।
भूमिष्ठानिव शैलस्थः सर्वान् प्राज्ञोऽनुपश्यति ॥

This same "Ārṣa knowledge" is praised by Sureśvar carya in his "Vārttika" and he says it is in the form of knowledge of Vedas and Vedāṅgas. Kumārila-bhaṭṭa calls it the 'eye' or Śiva (त्रिवेदीज्ञानचक्षुषे) and also it is well-known in Sanskrit literature as the "Divine Eye" (Sañjaya and Arjuna in the Mahābhārata and the sage Jābāli in in the Kādambarī possessed it).

Ātma-jñāna in the Upaniṣads

Dr. B. R. Modak

The knowledge of Ātman may be said to be the crux of Indian Philosophy. All the Upaniṣads aim at the realisation of the Ātman, as this realisation *(Sākṣātkāra)* is the highest goal of human life. It may be said that in India the sages have penetrated more deeply into the problem of the Self than anywhere else in the world.

'Man looks outward before he looks upward and he looks upward before he looks inward'. The initial stage is seen in the Vedas wherein we find a number of hymns addressed to various divinities like Agni, Indra, Uṣas, Savitṛ, Varuṇa and Rudra. Even there we find the idea :—

इन्द्रं मित्रं वरुणमग्निमाहुरथो दिव्यः स सुपर्णो गरुत्मान् ।
एकं सद् विप्रा बहुधा वदन्ति अग्निं यमं मातरिश्वानमाहुः ॥

Ṛgveda I–164–46

—"There is one Reality which is variously called by the wise sages as Agni, Mitra, Varuṇa, Garutmān, Yama and Mātarisvan".

The culmination of this thought is found in the Upaniṣads, which are properly termed the Vedānta. Therein we find the sages concentrating their whole attention on the Ātman. This Ātman is the same Ultimate Reality residing in the heart[1] of all. It is very subtle aud extremely difficult to be known. Hence the Upaniṣads try to make it as simple as possible by explaining it through interesting stories.

The Chāndogya Upaniṣad (VIII 7–12) tells us the story of Indra and Virocana. They, representing the gods and the demons respectively, went to Prajāpati to learn about the Ātman. After they had completed the penance for thirty-two years, Prajāpati taught them: "The person that is seen reflected in the eye, that is the Self, immortal and fearless". Virocana returned to the demons and told them that this body itself is the Ātman and that alone is to be worshipped. Hence the demons do not offer sacrifices, do not give alms and they adorn the

body; even of the deceased, with perfume, flowers, garments and ornaments and think that thereby they will win the other world.

Indra, on his way back, reflected on what he heard from Prajāpati and found a flaw therein. He said to himself, "If the body is blind, lame or crippled, the reflection also will be similar. The Ātman does not deserve to be so. It must be prefect." Indra returned to the preceptor. He asked Indra to practice penance for thirty-two years more and thereafter said, "He who moves about happy in a dream—he is the Self". Before returning to the gods, Indra reflected, "A person may not be affected in his dream by his physical short-comings. But he does suffer and weep. So this cannot be the true state of Ātman." He again returned to the preceptor. After Indra completed penance for thiry-two years more, Prajāpati taught him," When a man is asleep, composed and at perfect rest and has no dreams—that state is the Self". Indra, on his way back, thought, "A person is totally unconscious in the state of deep sleep. He does not know himself or others. This is a state of ignorance. How can that be the self?" He returned to the preceptor and expressed his doubt. Prajāpatī said, "What you say is right. I will explain the true nature of Ātman. Practice penance for five years more." Thus when Indra had completed penance for hundred and one years, Prajāpati taught him, "This mortal body is the support of the Ātman which is immortal and bodiless. So long as he is in the body, he cannot be free from pleasure and pain. When he rises up from the body and reaches the highest light, he appears in his own form".

The Chāndogya Upaniṣad (VI. 1–4) gives us another story of Śvetaketu and his father Āruṇi. Śvetaketu was greatly conceited and arrogant when he had completed his study of twelve years duration. Āruṇi asked him whether he had received that instruction by which everything can be known. Śvetaketu asked, "How can there be such instruction?" His father replied, "Just as by one clod of clay all that is made of clay is known, the difference being only a name arising from speech, while the truth is that is it just clay, similar can be that instruction". Śvetaketu confessed that he had not received such instruction and requested his father to tell him about it. The father explained to him how this world came into existence from the *Sat*.

Being requested by Śvetaketu to instruct further, Āruṇi asked him to bring a fruit of the Banyan tree, to open it and to break one of the seeds therein. "What do you see inside the seed?" asked Āruṇi. "Nothing at all" replied Śvetaketu. Then Āruṇi said to him, "My son, that subtle essence which you do not perceive there—it is by that very essence that this great Banyan tree stands. This whole world has that subtle essence as its soul. That is Reality. That is the Self. And thou art That, O Śvetaketu".[2] Then Āruṇi asked his son to put some salt in water. When it was dissolved it could not be seen and the water tasted the same though taken from different points. Āruṇi explained to him that the Ātman is simillary all-pervading though it is not perceived. Then he gave the example of a person who is brought blind-folded from Gāndhāra and is left in a deserted place. Just as that person can reach Gāndhāra by asking others, in the same manner a person can acquire knowledge of the Ātman through a proper teacher.

The above stories from the Chāndogya Upaniṣad point out that Ātman is beyond the three states of consciousness, namely waking, dreaming and sleeping and being extremely subtle though all-pervasive, it can be realised only with the help of a *Guru*. Similarly there are in the other Upaniṣads a number of stories which tell us about Ātman from different points of view. In the Bṛhadāraṇyaka Upaniṣad (II. 4) we have the story of Maitreyi who knows from her husband Yāddñavalkya that it is not for the sake of everything that everything is dear, but for the sake of Ātman is everything dear.[3] The same Upaniṣad (III. 7) further tells us that the Ātman is the essence of all elements such as Pṛthivī, Āpa and also of the senses like *vāk* and *cakṣu*. The Ātman is moreover the immortal inner controller.[4]

The Ātman is described as being of the nature of Existence-knowledge-bliss.[5] It is indestructible and imperishable.[6] It is dearer than a son, wealth and everything else in the world. It is the innermost.[7] All the functions of the body are due to Ātman.[8] We do not perceive the Ātman with our senses, though all the senses derive their power from the Ātman.[9]

The Ātman is often described in contradictory terms. It is described as being smaller than the small and greater than the great. It is

also described as being neither gross nor subtle *(asthūlam anaṇu)*. It moves and it moves not; it is far and it is near; It is within all this and it is also outside all this. It moves fast and catches though it has no hands and feet; it sees and hears though it has no eyes and ears.[10] Such contradictory statements show how the sages were struggling to describe their mystic experience through the limitations of human expression. They were trying to catch in words what is in fact beyond space and time.

It is pointed out that as the Ātman is extremely subtle, it cannot be easily realised. The senses are extrovert by nature. Hence they perceive the outside objects and not the inner Self. It is only the wise man, who is able to shut off his senses and visualise the Self within.[11] The Kaṭhopaniṣad states that the objects are superior to the senses, the mind superior to the objects, the intellect superior to the mind and the great Self superior to the intellect. Beyond the great Self is the unmanifest *(avyaktam)*, beyond the unmanifest is the Spirit *(puruṣa)*. Beyond the Spirit there is nothing; that is the end, the final goal.[12] The Upaniṣad adds, the Ātman can be known only by those who have the subtle intellect."[13]

The Upaniṣads lay down certain requisites and methods for the realisation of the Ātman. The Muṇḍaka Upaniṣad speaks symbolically in the following manner :— The syllable *aum* is the bow; one's self, indeed, is the arrow. Brahman is spoken of as the target of that. It is to be hit cautiously. Thus one becomes united with it as the arrow.[14] The same Upaniṣad further tells us that this self within the body pure and of the nature of light is attainable by truth, by austerity, by right knowledge and by the constant practice of chastity. The ascetics, devoid of imperfections, be-hold Him.[15] The subtle self is to be known by the mind in which the senses in five different forms have centred. The whole of men's mind is pervaded by the senses. When the mind is purified, the Self shines forth.[16] This Self cannot be attained by one without strength, nor through heedlessness nor through penance without an aim. But if a wise man strives by these means, his Self enters the abode of Brahman.[17]

The Kaṭhopaniṣad gives the following beautiful imagery : Know that the Self is like the lord of the chariot, and the body is his chariot.

The intellect is the charioteer and the mind the reins. The senses, they say, are the horses, the objects of the senses their roads. When the Self is in union with the body, the senses and the mind, the wise call him the enjoyer.... The man who has understanding as the charioteer and controls the reins of his mind, reaches the end of the journey, that supreme abode of the all-pervading.(18)

The effects of the realisation of the self are variously described by the Upaniṣads. The Īśa Upaniṣad points out that such a person is able to see all beings in his own self, and his own self in all beings. Thereby he becomes free from delusion and sorrow.(19) The Kaṭha Upaniṣad states that the wise person, who perceives the Ātman as the inner controller of all beings, attains eternal bliss.(20) According to the Muṇḍaka Upaniṣad the fetters of the heart are broken, all doubts are dissolved and one's works melt away when He that is both high and low is seen.(21) "He who knows the self crosses over sorrow"(22) says the Chāndogya and adds, "He obtains all words and all desires, who finds the Self and understands it.(23) In the words of the Bṛhadāraṇyaka, it can be said that the person who realises the Ātman becomes omni-scient,(24) he finds delight within and reaches a desireless state of mind.(25)

Thus it can be seen that the Upaniṣadic seers were able to penetrate into the deep recesses of the heart in their state of meditation and they have put forth their experiences in as clear an expression as possible. It is our priviledge to avail ourselves of their noble teaching, put into practice and thus make our living a worthwhile human life.

Foot-notes to Ātma-jñāna in the Upaniṣads

(1) Chāndogya VII. 3·3–स वा एष आत्मा हृदि तस्यैतदेव निरुक्तं हृद्ययमिति। That self abides in the heart, of which this is the etymological explanation: It is called *hṛdayam* from *hṛdi-ayam* (this one is in the heart)

Praśna I. 10–हृदि ह्येष आत्मा.

(2) Chān. VI. 12·3–स य एषोऽणिमा, ऐतदात्म्यमिद सर्वं, तत् सत्यं, स आत्मा तत्वमसि श्वेतकेतो।

(3) Bṛhadāraṇya II. 4.5–न वा अरे सर्वस्य कामाय सर्वं प्रियं भवति, आत्मनस्तु कामाय सर्वं प्रियं भवति।

(4) Bṛhadā. III. 7·15–यः सर्वेषु भूतेषु तिष्ठन् सर्वेभ्यो भूतेभ्योऽन्तरः, यं सर्वाणि भूतानि न विदुः, यस्य सर्वाणि भूतानि शरीरम्, यः सर्वाणि भूतानि अन्तरो यमयति, एष ते आत्मा अन्तर्याम्यमृतः।

Chān. VIII. 12.5–अथं यो वेद इदं मन्वानीति स आत्मा, मनोऽस्य दैवं चक्षुः, स व एष एतेन दैवेन चक्षुषा मनसैतान् कामान् पश्यन् रमते।

(5) Nṛsiṁha III. 9–सदानन्दचिन्मात्रम् आत्मैव।

(6) Bṛhadā IV. 5.14—अविनाशी वा अरे अयमात्मा अनुच्छित्तिधर्मा।

(7) Bṛhadā I. 4.8—तदेतत् प्रेयः पुत्रात्, प्रेयो वित्तात्, प्रेयोऽन्यस्मात्. सर्वस्मात्, अन्तरतरं यदयमात्मा।

(8) Bṛhadā III. 4.1—यः प्राणेन प्राणिति स त आत्मा सर्वान्तरः।

(9) Bṛhadā III. 4.2—न दृष्टेः द्रष्टारं पश्येः, न श्रुतेः श्रोतारं शृण्याः, न मतेः मन्तारं मन्वीथाः न विज्ञातेः किज्ञातारं विजानीयाः।

(10) Kaṭha I. 2.20—अणोरणीयान् महतो महीयान्
आत्मास्य जन्तोर्निहितो गुहायाम्।

Chā. III. 13.3—एष मे आत्मा अन्तर्हृदये, आणीयान् व्रीहेर्वा यवाद्वा, सर्वपाद्वा, श्यामाकाद्वा, श्यामाकतण्डुलाद्वा, एष मे आत्मा अन्तर्हृदये ज्यायान् पृथिव्याः, ज्यायान् अन्तरिक्षात्, ज्यायान् दिवः, ज्यायान् एभ्यः लोकेभ्यः।

Iśa 5—तदेजति तन्नैजति तद्दूरे तद्वान्तिके।
तदन्तरस्य सर्वस्य तदु सर्वस्यास्य बाह्यतः॥

Śvetā III. 19—अपाणिपादो जवनो ग्रहीता
पश्यत्यचक्षुः स शृणोत्यकर्णः।

(11) Kaṭha II. 1.1—पराञ्चि खानि व्यतृणत् स्वयम्भूः
तस्मात् पराङ् पश्यति नान्तरात्मन्।
कश्चिद् धीरः प्रत्यगात्मानमैक्षत्
आवृत्तचक्षुरमृतत्वमिच्छन्॥

(12) Kaṭha I. 3.10–11—इन्द्रियेभ्यः परा ह्यर्था, अर्थेभ्यश्च परं मनः।
मनसश्च परा बुद्धिः बुद्धेरात्मा महान् परः॥
महतः परमव्यक्तम् अव्यक्तात् पुरुषः परः।
पुरुषान्न परं किञ्चित् सा काष्ठा सा परागतिः॥

(13) Kaṭha I. 3.12—एष सर्वेषु भूतेषु गूढोऽत्मा न प्रकाशते
दृश्यते त्वग्रया बुद्धया सूक्ष्मया सूक्ष्मदर्शिभिः

(14) Muṇḍaka II. 2.4—प्रणवो धनुः शरो ह्यात्मा ब्रह्मतल्लक्ष्यमुच्यते।
अप्रमत्तेन वेद्धव्यं शरवत्तन्मयो भवेत्॥

(15) Muṇḍka III. 1.5—सत्येन लभ्यस्तपसा ह्येष आत्मा
सम्यग्ज्ञानेन ब्रह्मचर्येण नित्यम्।
अन्तःशरीरे ज्योतिर्मयो हि शुभ्रो
यं पश्यन्ति यतयः क्षीणदोषाः॥

Cf. Kaṭha I. 2.24—नाविरतो दुश्चरितात् नाशान्तो नासमाहितः।
नाशान्तमानसो वाऽपि प्रज्ञानेनैनमाप्नुयात्॥

(16) Muṇḍaka III. 1.9–एषोऽणुरात्मा चेतसा वेदितव्यो
यस्मिन् प्राणः पञ्चधा संविवेश।
प्राणैश्चित्तं सर्वभोतं प्रजाना
यस्मिन् विशुद्धे विभवत्येष आत्मा।

(17) Muṇḍaka III. 2.4—नायमात्मा बलहीनेन लभ्यो
न च प्रमादात् तपसो वाप्यलिङ्गात्।
एतैरुपायैर्यतते यस्तु विद्वान्
तस्यैष आत्मा विशते ब्रह्मधाम॥

(18) Kaṭha I. 3.3–4, 9—आत्मानं रथिनं विद्धि शरीरं रथमेव तु।
बुद्धिं तु सारथिं विद्धि मनः प्रग्रहमेव च॥
इंद्रियाणि हयानाहुर्विषयांस्तेषु गोचरान्।
आत्मेन्द्रियमनोयुक्तं भोक्तेत्याहुर्मनीषिणः॥
विज्ञानसारथिर्यस्तु मनःप्रगहवान् नरः।
सोऽध्वनः परमाप्नोति तद्विष्णोः परमं पदम्॥

(19) Iśa 6—यस्मिन् सर्वाणि भूतानि आत्मैवाभूत् विजानतः।
तत्र को मोहः को शोकः एकत्वमनुपश्यतः॥

(20) Kaṭha II. 2.12—एको वशी सर्वभून्तरात्मा
एकं रूपं बहुधा यः करोति।
तमात्मस्थं येऽनुपश्यन्ति धीराः
तेषां सुखं शाश्वतं नेतरेषाम्॥

(21) Muṇḍaka II. 2.9—भिद्यते हृदयग्रन्थिः छिद्यन्ते सर्वसंशयाः।
क्षीयन्ते चास्य कर्माणि तस्मिन् दृष्टे परावरे॥

(22) Chāndo VII. 1.3—तरति शोकमात्मवित्

(23) Chāndo VIII. 12.6—स सर्वांश्च लोकानाप्नोति, सर्वांश्च कामान् यस्तमात्मानमनुविद्य विजानाति।

(24) Bṛhadā III. 7.1—स आत्मवित् स सर्ववित्

(25) Bṛhadā IV. 3.21—आप्रकामम्, आत्मकामम् अकामं रूपम्।

Kundalini.

Dr. V. G. Kulkarni, M. Sc., Ph. D.

DIVINE POWER! KUNDALINI!
PLEASE WAKE UP WITHIN ME!

Shake off the long tedius slumber
Listen to the roar of lightning, thunder
'Tween Prāna, Apāna, there is a click
Please wake up, now be quick.

The sun and moon and other nerves
Now clear and stretched, with no curves,
Sushumna, the central nerve
Clean and clear, ready to serve.

There within is Vajrini
In it shines, that Chitrini
All within the Spinal cord.
Adore thy path to the Lord.

The 'root-lotus', the 'own-home,'
Where earth and water always roam,
The 'gem-city' at naval centre
For energy, a divine counter.

The realm of 'sound-without-a-knock,'
The heart centre, free from shock.
The wind is there, all purified,
Ignorance is all rarified.

The throat centre called 'sanctified'.
Human brain gets stupified.
Lo! The flow of divine poetry
Intuitive, lovely commentary

Tween the brows, the 'command lotus,'
Both the eyes, one should focus,
That is the way, to cast away
Ignorance and reach free-way.

The realm beyond is really wealthy,
Neat and Tidy, Divine and Healthy.
A minor lotus, called Mana
And another next, called Soma.

At the top, the end of road
The 'teacher lotus,' free from load,
He who knows its combination
Does not suffer from suffocation.

The top lotus, the seat of Shiva
Thy Divine lover, the Lord Shiva
A thousand petals, there smile,
Shower Bliss, in a divine style.

Please wake up ! Oh ! Kundalini !
Pierce the centres, within me !
Reach the top and embrace Shiva.
Let me realise ! I am Shiva !

Kuṇdalini—Serpent Power.

References to Sushumna and other Yogic nerves, the Chakrās and Kundalini are found in ancient Indian texts. Greater details about Kundalini Yoga-awakening of Kundalini and leading it to the Sahasrara Chakra-are found in Hatha Yoga Pradeepika, Shat-Chakra-Nirupa, Sharada Tilak etc. Other works such as Kama-kala-Vilas, Lalita-sahasra-nam, Anand-Lahari etc. deal with one aspect or other of this subject. Quite a few saints and sages from Kashmir to Kerala have sung the glory of Kundalini. Even today there are many Yogis and aspirants who are on this path. Since the right knowledge about Kundalini requires quite a bit of personal experience, it is no wonder that there are misconceptions about the details in many quarters.

The literal meaning of Kundalini is—'She who has coils'. Kundala means a coil. Since she appears in the form of a serpent, she

is also called 'Bhujangi'. The word 'Serpent Fire' is used by Leadbeater and other Theosophists. Sir John Woodroff, an English judge who stayed in India for a long time and wrote many books on Tantra, calls it 'Serpent Power' which seems to be a very appropriate English equivalent.

According to Tantra texts, Kundalini is the residual divine power lying dormant in every living being. The Indian scriptures declare that in the begining the Lord was all alone. He then thought of creating the Universe. The Power in Him—called shakti in Tantra—emerged and embarked upon the task of creation. Even after the completion of the work of creation, a portion of the divine power was left over which remained dormant in all beings. This power–the Yogic state–appears to the aspirant in the form of a serpent. This serpent is lying dormant or asleep, coiled up in three and half coils, with her tail in the mouth. 'She looks like the young one of a cobra, red, as if bathed in vermilion'–so says Yogi Jnaneshwara. Sharada Tilak says–'She is red like vermilion, the young flower of Hibiscus, the sunset sky.'

Many persons have put forth this question–'Why is it that Kundalini, the residual divine power, appears in the form of a serpent?' The answer to this question is to be found in the basic indentity of all human nature. Man will think of God or some Super Power, only when he learns the hard fact that human capacities are limited. In the life of every person, there dawns a moment when he realises that wealth and power can not help him in attaining inner peace. All human beings—irrespective of their race, religion, caste, creed or sex-desire three things:– 1) They wish to be free from fear. (2) They do not wish to die. (3) They wish to be happy always. All human activities are geared towards these three objects. Some persons feel that money will bring happiness and so they are mad after money. Others feel that political power is the source of happiness and hence they seek power. But a time comes when one realises that money and power can not bring happiness, fearlessness and immortality. Then one sets out in search of something which is immortal, fearless and blissful. The Lord Almighty is the personification of these ideals. Every aspirant or seeker realises the futility and mortality of the mundane world and is

out in search of Truth. Thus every aspirant is in an almost indentical frame of mind when he embarks upon the spiritual path.

This universe abounds in animate and inanimate things. Of these, the serpent is most active and very powerful. It is the best representative of the Divine Power. The Lord can move without the use of legs. He can hear but does not need apparently the socket of the ear. The Lord is dynamic and very powerful. The Lord is immortal. The serpent is endowed with many of these qualities. It is powerful. It is dynamic. It has no legs but moves very swiftly. It has no ears–apparently, but it still hears. It can cast off a layer of its skin and become young again. Thus the serpent is more qualified to represent the Divine Power than any other symbol. Man, who has all these impressions or memories with him when he embarks on the path of spiritual unfoldment, sees the Divine Power in the form of a serpent lying dormant or asleep, with its tail in its mouth,coiled up in three and half coils. The tail in the mouth indicates a state of dormancy or hybernation. The three and half coils represent respectively the physical body, the mind, the ego and the consciousness in every living being.

Path of Kundalini—

Kundalini is lying dormant at the base of the spinal column in the region between the anus and the genital organ. When awakened, she lifts her hood and begins her onward march towards the crown of the head which is the last station of her journey. She travels through Sushumna nerve which is situated within the spinal column. Actually there are three main nerves-Sushumna, Ida and Pingala which originate from the base of the spinal column. Ida and Pingala criss cross on either sides of the main Sushmna nerve and end up in the left and right nostrils respectively. The Sushumna rises straight upto the neck through the spinal cord, then bends, passes through the centre of the eyes and finally reaches the centre of the head. The Sushumna nerve is composed of three units. Within the Sushumna, there is another nerve named Vajrini. Inside Vajrini, there there is Chitrini. The cavity within Chitrini is called Bramha-nadi through which the Kundalini travels. The Yogis state that there are in all seven centres or chakras on the path of Kundalini. The aim of Yoga is to awaken the Kundalini and lead her from the Mūlādhāra centre to the Sahasrāra located in the head.

Awakening of Kundalini—Serpent Power.

Kundalini or serpent power is consciousness. It is the creative power of Lord Almighty. It is the individual representative of the cosmic creative power. By the will of the Lord, it set out to create and after the work of creation was over, it went to sleep or to a state of dormancy. Since it was out to create, it is oriented externally. Because of the presence of Kundalini or the creative power, man is active. Since that serpent power is externally oriented, man also is externally oriented. The Kundalini is asleep and is coiled up in the Mulādhāra lotus which is the centre of gross matter. Hence, man is on a gross material place. He considers himself to be a separate entity, made up of gross elements, sensitive to the external environment and always struggling and stumbling in darkness or ignorance. When the Kundalini is aroused and led upwards to the Sahasrāra or top centre, the individual consciousness gradually evolves and expands and finally merges into the universal consciousness which is Supreme Bliss. In that state the individual is completely dissolved into the Divine. Such a state is known as liberation.

Thus, the awakening of the latent serpent power and leading it to the top centre is essential for Spiritual unfoldment culminating into the merger of the individual into the Supreme Spirit.

Different paths for liberation are described in different religions. The details about the spiritual practices advocated differ, depending upon the time, place and persons practising the same. However, every path leads to the awakening of the serpent power and its upward march. Some systems may not lay much stress on this aspect of spiritual progress. Still, the essence of all spiritual systems is Kundalini, its awakening and ascent. Quite a few systems of yoga are described in the texts of India. To name a few–Jñāna Yoga, Karma Yoga, Bhakti Yoga, Mantra Yoga, Hatha Yoga, Laya Yoga, Rāja Yoga, etc. All these systems fall into three broad categories. Man has three aspects—capacity to work, capacity to feel, capacity to think. In other words, man is emotional, intelligent and active. Every human being does possess the three faculties. But of *these one is* more pronounced and the other two are comparatively less developed. The systems of Yoga were developed to suit the temperament of the aspirants. Hence we can classify the yoga systems as under—

1) Those laying more stress on physical activities.
2) Those laying more stress on emotion.
3) Those banking upon intelligence.

This does not mean that the remaining two faculties are left out or ignored. Actually, the yoga systems aim at an all round development of all the faculties, banking upon the one that is more pronounced or well developed to begin with. The yoga systems cited above can be grouped in three heads as under—

a) More stress on physical activity—
Karma Yoga, Hatha Yoga.

b) More stress on emotion—
Mantra Yoga, Bhakti Yoga.

c) More stress on intelligence—
Jñāna Yoga, Rāja Yoga.

In essence, all these yoga systems are the same. They all aim at the complete merger of the individual with the cosmic consciousness. They advocate different techniques to suit the individual concerned. As no two individuals are the same, the spiritual practices adopted will be different as regards the details though the broad outlines will be the same. Similarly, the spiritual experiences during unfoldment will differ regarding the details, though their broad outlines are the same. But the final experience of Supreme Bliss is one and the same, irrespective of the system of yoga adopted.

All these systems of yoga lay down certain pre-requisites or conditions for the aspirant. In Jñāna Yoga, they say there are four. In Rāja Yoga they enumerate eight. In Bhakti Yoga, Karma Yoga, they put the same ideas in different ways.

Essentially all mean the same thing. The classification as per Rāja Yoga is more comprehensive and easy to follow and it is described here:

There are eight steps or "limbs". They are—

1) Yama—control
2) Niyama—discipline
3) Āsana—posture
4) Prāṇāyāma—control of breath
5) Pratyāhara—withdrawal
6) Dhāraṇā—conviction
7) Dhyāna—meditation
8) Samādhi—level-intellect

Each one of these "limbs" is explained in detail in yoga texts. A summary of these is given below.

Yama is control of oneself. It is tenfold.

1) Non-violence
2) Truthfullness
3) Never to steal
4) Celibacy
5) Forbearance
6) Fortitude
7) Kindliness
8) Simplicity
9) Proper diet
10) Purity of body and mind

Niyama is also of ten types.

1) Austerity
2) Contentment
3) Belief in the Lord
4) Charity
5) Worship of God
6) Reading scriptures
7) Humility
8) Right pious attitude
9) Chanting of Mantra
10) Sacrifice

Asana or yogic postures are supposed to be as many as the number of living creatures. These postures help in expansion of the nerves. They lead to good physical and mental health. They also lead to deep breathing. Patañjali, the author of Yoga Sutras, says that whatever posture is good for a firm and convenient sitting is good for the individual concerned.

Everybody, however, can perform a few yogic postures everyday for about 10 to 20 minutes. That will help circulation of blood. The body will be healthy, neat and trim. Prāṇāyama, literally means control of breath. But, usually it is meant for deep breathing. Here it may be pointed out that a person breathes deeply if his mind is quiet & tranquil. If a person is upset or perturbed, he will breathe more often, less deeply. In other words, breath and mind are very intimately associated with each other. There are various breathing exercises described in Yoga texts. For breathing exercises, the air should be very pure. A place which is cool, free from dust or smoke, with ample vegetation, is better suited for deep breathing exercises. Deep inhalation and exhalation accompanied by retention of breath in the lungs as long as is convenient, without forcing, helps a lot in quieting the mind and developing a good physique. Pratyāhāra, means withdrawal. The human mind roams about in the world, becomes unsteady, longs for various sense-objects, is always distracted and never at peace. It it essential to have the mind under control before any spiritual discipline can be taken up.

So the mind is gradually withdrawn from the external objects and made to think of the Supreme Spirit. This process of gradual withdrawal is pratyāhāra. This does not imply that one is to give up all the activities or associations with the external world. It only implies that the mind should not be a slave of the objects. The mind can move about in the world and play as a master on its own and never be caught in it. Pratyāhāra imparts steadiness to the mind.

These five "limbs" or steps are pertaining to the external activities of the individual. Hence they are known as "external limbs". The following three—Dhāraṇā, Dhyāna and Samādhi—that pertain to the life inside and hence they are termed as "inner limbs".

Dhāranā is a word derived from the root Dhṛ which means to "hold". The best english equivalent is "conviction". By contemplation, discussions, reading, listening, the preliminary spiritual practices etc., one is convinced about the existence of the Lord or the Supreme Spirit and decides to launch upon the spiritual path. He has full faith now in the all-merciful, all pervading, omni-present, blissful Lord Almighty. Such an attitude or conviction is termed as Dhāraṇā.

Dhyāna means meditation. As Dhāraṇā or conviction becomes more and more concentrated and deep rooted, one gets into meditation. Meditation is defined as "continuous or unbroken or steady flow of the mind like the flow of oil".

The result of Dhyāna or meditation is Samādhi which may be literally translated as level-intellect. There are two major divisions in Samadhi—namely, Savicāra and Nirvicāra, of which the Savicāra (or Samprajñāta) is lower. In the Nirvicāra (or Asaṁprajñāta) one merges completely in the Cosmic Consiousness—Bliss.

It is quite evident that the sole purpose of all these preliminary practices is to attain a high degree of physical and mental purity. As a result, all the nerves in the body are purified and well expanded. Here it should be remembered that physical and mental purification do precede the cleaning up of Yoga-Nadis such as Suṣumnā, Iḍā, Piṅgalā, etc. But physical and mental health do not mean that the yoga nerves are also cleaned. The process of cleansing the Nadis or yoga-nerves may take in some cases, years or only a few months or days. Unless the yoga-nerves are clear and expanded, the Prana or vital force does not enter into them. Unless the prana enters into the yoga-nerves, Kundalini will not wake up. If Kundalini is not awakened, there will not be any progress in meditation or Spiritual unfoldment. Hence cleaning up and expansion of yoga nerves is very essential.

The various steps or "limbs" help a lot in cleansing up these nerves. Depending upon one's own circumstances, age, social environment, nature of duties that one is to perform, one should develop one's own set of Yamas, Niyamas, Āsanas, Prānāyāma, Pratyāhāra, Dhāraṇā and Dhyāna. In the initial stages, the mind and body rebel and refuse to be disciplined. One should never give up or become

frustrated, *because the body and mind are used to be extroverts for all the time.* Their old habits die hard. They have inherited some habits and hobbies because of the experiences in previous births. Hence, one should gradually and skilfully handle the body and mind. Once they get used to Yoga discipline, the progress is rapid-practically at geometric progression.

Once the body and mind are disciplined and the yoga nerves are clean and expanded, the stage is set for awakening of kundalini or serpent power. Kundalini can be aroused by any one of these three processes—

1. by the process of Prāṇāyama–this course is advocated by yoga. There the aspirant sits in a particular posture, stills his mind, keeps both of his nostrils open and working, regulates his breath, *then closes all the outlets in the body* and forces the breath into Sushumna through his will power. The intense heat created thereby arouses the serpent-power which wakes up and hisses like a young cobra. Details about this process should be learnt from an able teacher.

2. by the process of devotion–the aspirant is told to chant particular chants for a definite number of times, in the fixed hours of the day. The power accumulated by repeated chants and the devotion inherent in the aspirant finally awakens the Kundalini. Students of this path usually see the Kundalini in the heart centre first though it may be seen at the lower centres also, depending upon the student, the chant and the teacher.

3. by the grace of the teacher–in yoga texts, only the two processes above are described. This process, though commonly known to most of the aspirants, is not described in detail in the texts because this happens to be a system where the student and the teacher only are concerned and as it is not meant for the general public.

In this process, the teacher helps the student in cleansing his nerves. He imparts a part of his own spiritual force which he has already acquired as he is an advanced yogi. Thereby the nerves get purified gradually. This process of cleaning up the nerves is speeded up, provided the student also puts in proper and right efforts. When

the teacher is convinced that the yoga nerves of the student are clean and ready, he awakens the serpent power in the student by his own spiritual force.

Piercing of the Six Chakras

The object of all the yoga systems is to pierce the six chakras as a result of which the individual evolves into the universal consciousness. Details about the process to be followed by each person, should be learnt from a Guru–spiritual teacher. An attempt is made here to acquaint the reader of the general pattern that is broadly followed.

Once Kuṇḍalini is awakened, she is to be led upwards through the central canal in chitriṇi (called brahma nerve). As she pierces all the chakras on her way up, she imparts divine energy and power to each of the elements associated with the particular centre. On her way upwards, the chakra opens, when Kundalini enters. The element of that centre is dissolved into Kundalini as she leaves that centre for the next, the preceding centre then closes but remains with the head upwards. The chakras are closed and hung with their head below, before Kundalini enters them. Soon as Kundalini enters, the chakra turns upward and opens. When the Kundalini proceeds ahead, the chakra closes but remains with its tip upwards.

Kundalini is the individual aspect of the Cosmic Creative Power. As she ascends from the Mulādhāra upwards, she takes up different aspects. From Mulādhāra to Visuddha, it is the power of all the physical manifestations. At Ājñā centre she is in the mental or psychic power. In Sahasrāra she is the cosmic power, the power of Lord Almighty, which has merged with Lord who is Consciousness-Bliss.

Kundalini is described as " Kumāri " or a " girl " when she is in the region of Mūlādhāra and navel centres. Once she crosses the navel centre, she attains " womanhood " or " Yoşit " stage and remains a woman up to Ājñā chakra. Beyond Ājñā, she is described as Pativratā or the devoted spouse of Śiva.

When Kundalini proceeds ahead from Mūlādhāra, she has absorbed in herself the earth element. When she reaches Swādhisthān, that lotus opens. Kundalini absorbs the " water " there and reaches

Manipur-the navel centre. This is the centre of fire She absorbs it and pierces "brahma knot" which is located there. She then proceeds to the heart centre, absorbs "air" element there and reaches the throat centre. She absorbs "space" element, pierces the "Viṣṇu knot" there and goes to Ājñā centre. There she absorbs "mind" element and pierces "Rudra knot" and proceeds ahead towards Sahasrāra where she joins her husband Lord Shiva who is in essence Consciousness of which Kundalini is formed

The path of Kundalini in the spinal cord is straight up to the throat centre. The path from throat centre to Ājñā between the eye brows is curved. From Ājñā to Sahasrāra, the path is fairly straight.

Thus in this process of piercing the six centres there are four stages—

1. Awakening of Kundalini
2. Ascent up to the throat centre,
3. Ascent from throat to the Ājñā centre
4. Ascent from Ājña to Sahasrāra.

Once the Kundalini is awakened, one can take the Kundalini up to the throat centre provided he gets proper guidance and puts in right efforts. The journey from throat to the forehead is a bit difficult. Here the path is curved. Many people move their head in circular motion or turn their head backwards during meditation. The reason is, the serpent power intends to straighten out the path for its onward march from the throat centre. Many rock back and forth or swing in a circular fashion during meditation. Here again, it is the Kundalini which is directing these movements, to clear up the path.

The journey beyond Ājñā to Sahasrāra, is the real journey. Here the individual consciousness vanishes. Hence the relationship of the teacher and student ends as both will be practically on the same level of consciousness. Still, one needs ample guidance, help and immense courage to complete this part of the journey. He who helps the aspirant during this part of the journey is the real Guru or teacher. Here, in this region, the individual conscious personality and its faculties dissolve away. Only he, who still remains alert and conscious at this stage when every thing else is merged, can guide the aspirant.

The ever-burning desire to merge in the Lord, acute-divine-restlessness born out of the separation from the Lord Almighty and implicit faith in the teacher or Guru–these are the only aids for the journey beyond Ājñā–the last leg of the journey.

One should practise often the process of taking up the Kundalini from the lower to the higher centres. Kundalini does not stay for long at the higher centres. She usually comes down and stays at Mulādharā. Some yogis don't allow her to go lower than the navel centre. She cannot stay in Sahasrāra for a long time. The maximum period that Kuṇḍalinī can stay in Sahasrāra is seven days. The physical body cannot stand it if Kuṇḍalnī continues to stay longer at Sahasrāra. Depending upon the spiritual stamina of the aspirant and the spiritual practices adopted, Kuṇḍalnī can be retained in Sahasāra from three hours to seven days at a stretch. Once pierced, the centres attain higher spiritual energy during the descent of Kuṇḍalinī. After leading the Kuṇḍalinī once to the higher centres, it is easier to lead her a second time. As the Passage of Kuṇḍalinī, up and down, becomes easier, the divine powers manifest themselves more and more. There results increased power, energy, awareness, Consciousness–Bliss, culminating in liberation.

An Enquiry into the Attributes of God

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In rational theology Kant finds the identification of the highest reality with the ideal of religion. Reason conceives of an ideal or perfect Being, takes help from the fourth antinomy and identifies the ideal with the necessary Being by pressing into service the ontological argument. The ontological argument holds that in a necessary judgment the predicate is inseparable from the subject. Thus the idea of God involves his existence. Kant answers by saying that, though inseparable, the predicate is affirmed only when the subject is affirmed. But we may not admit the subject at all. Similarly we need not admit the conception of God at all. "Need not admit the conception of Perfect Being? Why, would reply a Descartes, does not imperfection involve perfection?" There can be no compromise regarding the existence of God. Now the idea of God is usually associated with all that is venerable. He is made adorable by predicating of Him all auspicious attributes in their perfect form.

The attributes of God can be said to belong to two main types–the epistemologico–ontological and the ethico–religious. Of the traditional attributes reserved for divinity, omniscience, omnipotence and omnipresence belong to the first group while benevolence belongs to the second. The concept of God should be such as will hold together the metaphysical attributes and and the ethical attributes. If they seem to be disparate, as is the case with theism, then the solution should not be the surrender of one of the attributes but the modification of the very concept of God. Because surrender of any of the attributes would result in a crippled theism. A real theist will hesitate to accept the conception of God which is bereft of either metaphysical or ethical attributes. A theist has to forego one of these attributes in order to explain the coexistence of God and evil. When theism does not help us out of the ditch, we have to go beyond theism. If to our metaphysical conception of God our religious and ethical accounts do not conform, then we should prefer to keep them separate. Should

ethics find the ideal of metaphysics quite uninspiring or metaphysics find that of religion too inconsistent they should agree to differ and part as good friends. This has been the time honoured course of many thinkers: they have sought to distinguish the philosophical Absolute from the God of religion.

The metaphysical attributes of God are more than mere demands of religious consciousness so that a metaphysician can not leave them completely to the care of the theologian. They form part of the general metaphysical enquiry into the problem of God. Attributes can be reached either from metaphysics or from practical religion. The ideas of supremacy is common to both of them. While one of them is supreme existence, the other is supreme value. Either metaphysics reaches them and lends them to religion or religion reaches them and asks metaphysics to sanction them. Metaphysics which by definition deals with the postulates of sciences enjoys a unique position. It has a privilege to critically consider the postulates of all sciences. The postulates may be true for the sciences, in fact they are indispensable; but that does not mean that they are metaphysically true. The metaphysician as metaphysician should dispassionately estimate the validity of the postulates. He may either discard them or uphold them; but discarding them does not mean condemning them once and for all as useless. For, the conclusions of the metaphysician need not have a direct impact on the practical side of the sciences. Ethics is thriving as a science inspite of the materialistic convictions of many a metaphysician and the distinction between mind and matter has not lost its grip on the common mind inspite of the Berkeleys acclaiming that all is mind. A metaphysician will take the postulates of these sciences and if he finds that they do not stand his test he does not grant them the highest reality. On the other hand, a scientist may try to evaluate the worth of the postulates of his own science and in that he has become a metaphysician. For instance, if an ethical thinker wants to know more about freedom or God he has gone beyond his rightful sphere. The sphere of his enquiry will be metaphysics proper though he may please to call it metaphysics of ethics in order to claim that part as his own.

Should the 'irreducible minimum' of ethics and religion mean i) that without which ethics and religion can not work, or ii) The minimum which a metaphysician grants them? In other words, can

morality and religion make a metaphysician change the plan of his metaphysical superstructure in order that they should be accomodated or do they have to remain satisfied with whatever accomodation is granted to them depending on the sweet will of the metaphysician? The whole controversy crystallises itself into one question—whether pure speculative metaphysics or whether religion is more fundamental? If religion makes excessive demands on the metaphysician's theory, a metaphysician will not tolerate its 'trifling indecently with a subject which deserves more respect'; that is to say, if they want the metaphysician to accept a proposition not on the ground that it is coherent (or that corresponds to reality—according as he belongs to a specific metaphysical system), but on the ground that it is valuable, the metaphysician will flatly refuse to accept such an extravagant claim. His primary concern is reality and not value. Further, if a theologian is putting forth fanciful demands and is asking a metaphysician to sanction them, granting that demand will be an end of his metaphysics, for his metaphysics will cease to be an enquiry into the nature of reality but will dwindle into a business of satisfying each one's fancy. In the second place these endless overtures may make contradictory demands on his science so that it will not be possible for him to satisfy all. If he is compelled to satisfy various religious demands at any rate he will have to choose the most coherent demand and brush aside the others. But in selecting the most coherent demand a metaphysician is true to his creed in that he is using his own criterion of coherence and not that of any other science. Thu his contention of the supremacy of metaphysics and his own criterion of reality will be rehabilitated inspite of the attempts of the theologian to impose his own ideals on the metaphysician.

Just the opposite will be the stand of religion and ethics, their contention being that the abiding interests of the human mind must be taken account of by the metaphysician. That religion of some kind—may be of a very crude type—has been present in tne mind of man has been sufficiently accredited to by psychologists of religion, sociologists and anthropologists. A metaphysician will not remain true to his pledge of dealing with the whole of reality if he can afford to shut his eye to a very important aspect of human experience. If the interests are really abiding do they not form an inseparable part of reality? Will reality be complete if he can just find no place for the most

universal content of human experienc? To neglect one chief current of the stream of reality will draw from the value of metaphysics. The metaphysician has to bow down to the ethical and religious ideals of mankind. If he has to choose among them when they happan to be conflicting among themselves, the criterion should be that of value and not of mere coherence. A pure speculative metaphysics based on abstract reasoning may be a game that will satisfy mere intellect but it will always fail to appeal to the whole of human mind. Metaphysics therefore will have to be elastic and has to compromise between conflicting tendencies. The only way out of the impasse, when no contending party is prepared to suffer a peer, is to revise their alleged separateness of ideals. The conflict will be legitimate if it can be shown that the good and the real are separate and that, if not always, at least many a time are incompatible. In other words their quarrel will be justified and their claims for superiority entertained if it be proved that the good is necessarily not the real and vice versa. But we may say that the good, the true, the real and the beautiful are all one; and they are all found in God. Here the very cause for conflict disappears. "Hegel held that the successive steps by which the human mind gradually passes from less adequate to more adequate and ultimately to a fully adequate conception of the nature of reality necessarily correspond step for step with the stages of a process by which the reality itself is manifested with ever increasing adequacy in an ascending order of phenomena. Hence in his system the discussion of the general characteristics of reality and the general forms of inference constitute a single department of philosophy under the name of Logic."[1] But why extend the favour only to Logic? Morality, aesthetics and religion are equally entitled to it, so that the real is not only rational but at the same time good and beautiful and thus an abiding source of all values. When Lotze says that the empty concept of the metaphysical absolute is to be filled with the help of philosophy of religion and ethics, the ultimate principle of metaphysics becomes the ultimate principle of religion and ethics as well. God thus becomes the highest entity, *ens entium.*

When God is the most real being, *ens realissimum,* in what other ways can we characterise His supremacy? Throughout Greek philosophy, among other things, the search for the primeval being or

1. A. E. Taylor: Elements of Metaphysics, P. 15.

the *arche* is the note that is repeatedly struck. The *ens originarium* was identified with different principles by different philosophers. We come across the ideas like *Ent*, *Nous*, or *Apeiron* employed in this connection. Anaximander identified his primeval being, namely, the *Apeiron* with God for he called his infinite *To Theion*, the Divine. Windelband expresses the point in an unsurpassable manner. "As a last remembrance of the religious home in which scientific reflection arose it shows for the first time the inclination of philosophers, constantly recurring in history to view as 'Deity' the highest conception which theory has led them to use for explaining the world, and so to give it at the same time a sanction for the religious consciousness."[2] The concept of Apeiron which was purely metaphysical becomes metaphysico-religious when it comes to be deified. The Apeiron is that which is unlimited, boundless. As unlimited it defies all determinations. As boundless it is all-comprehensive. From this it follows that such a being is the most universal or the most general being-*ens generalissimum*. Spinoza's substance stands out as exemplifying this. But religious consciousness will not be satisfied with a being who is most real or most general, but lacks in perfection. Thus emerges the being who, in addition to being the supreme entity, is the most perfect being—*ens perfectissimum*. For Descartes reality and perfection are synonymous. His idea of God is of an infinite, independent, omnipotent, omniscient, and creative substance.

Coming to the metaphysical attributes of God, we find that they declare God to be present everywhere, in every nook and cranny of universe, posessing all powers and all-knowing.

Omnipresence: All things in the world are manifestations or expressions of God, the "*theophanies*". God is present everywhere; if we fail to feel His presence the defect lies with us. Like a colour-blind person who fails to take in certain colour and sees others instead, we see something else in nature where nothing but God is present. It is God who being the in-dwelling principle enlivens both the sensory and motor organs of the individual. And what is true of the microcosm is *pari passu* true of the macrocosm.

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2. Windelband: History of Philosophy, P. 34.

Omnipotence : The characteristic of possessing all power is an attribute which the devotee covets for his deity. The emotion of awe which is experienced by the worshipper is because of God's majestic power. Just how much is entailed by this metaphysical attribute? It is said that God's power should not be conceived as ability to do what is intrinsically inconsistent or even absurd. Rashdall goes to the length of saying that he would even be prepared to forego omnipotence of God if omnipotencs means 'ability to do anything that we choose to fancy[3] '. And Miall Edwards says, "There can be no such thing even to God as unconditioned omnipotence. Impossibilities must exist to God as well to man, and impossible things not even omnipotence can accomplish.....God can not act in a way that would be inconsistent with His own rational and ethical nature. He can not make a part to be equal to the whole, or cause a thing to be and not to be at the same time, or square a circle, or make the true to be false or the false, true by a mere fiat. The fact that two and two make four and can not make five in a sense limits the scope of infinity itself[4] ". The whole of this argument is infested with narrow human conceptions about God's ability (or inability). The contention that God can not accomplish the absurd is particularly unfortunate because what is absurd for one need not be so for the other. The concept of the antipodes may not appear to be absurd to the elite but still preserves its absurdity for the ignorant. Next comes logical impossibility or intrinsic inconsistency. It does make some sense to hold that omnipotence does not include such a power; but may we not bear in mind that what is logically impossible to *us* may not be so for God? Possibility, impossibility, consistency, inconsistency are irretrievably human notions. Why superimpose them on God and why make Him limited because of our conceptions of impossibility? Logic is indispensable for us but it has its own sphere of applicability and it would be a travesty of facts to drag God within that compass. Conceiving God from our point of view is putting a limitation on Him. As Spinoza says, the human intellect is able to perceive only two attributes of the Substance; but it does not mean that the Substance possesses only two attributes. We should not read our weaknesses in God. James Jeans puts the point in a forceful manner. "The simple question is: could

3. Rashdall: the Theory of Good and Evil, Vol. I. P. 237.
4. M. Edwards: Philosophy of Religion, P. 299–300.

God have made a world in which two and two did not make four ?..... Of recent years mathematicians have studied algebras in which two and two make numbers other than four, perhaps two or one or even zero; such algebras do not, of course, apply to mere numbers, but to operations, processes or events[5] ". With this in mind, nobody should venture to boast of his own knowledge of what God can do and what He can not. The power of God is so enormous that no human standard applies to it, no human measure measures it, no human intellect fathoms it.

Omniscience : As with power so with knowledge, our knowledge can not serve as a unit to measure omniscence. God's knowledge may be different from man's in more than one way. Our knowledge is fragmentary and piecemeal while God's knowledge might be all compassing. Our knowledge is mediate and discursive whereas God might be knowing a thing immediately and without taking resort to the analytical stage. Immediacy is of two kinds : the pre-analytical and the post-analytical. The analytical stage, lying in between, is mediate. This stage analyses a thing into its various attributes. The 'that' of a thing and the 'what' of a thing are clearly sought to be distinguished. The subject and the predicate remain two different things. Further, knowledge can be divided into knowledge, knower and known, each having been assigned a specific function in the knowing process. Nothing of this sort is present either in the pre-analytical or in the post-analytical synthesis, where we find a that-a what-combinatian. In the pre-anlytical or lower synthesis, the process of analysis is yet to be gone through, in the case of post-analytical synthesis, the analytical stage has already been undergone and left behind. This higher kind of knowledge or intuitive knowledge, if we so call it, may be granted to only a few and that too occasionally. It may be the very nature of God to have such knowledge. With the help of intuition man may get occasional glimpses into reality while to God it is an open book. He may be knowing everything at a glance. God's knowledge is therefore knowledge *per excellence.* Finally, the distinction between past, present and future may be *our* way of putting things. If time is an expression of unfulfilled desires such a distinction is meaningless to God as he is an *Āptakāma;* He has no unfulfilled

5. James Jeans : Physics and Philosophy, Pp. 45 and 47.

desire. He sees all things as an eternal now. Scientists are trying to visualise past events being enacted before their very eyes. With this possibility realised, man will have conquered one direction of time, viz, the past. If this is possible in the case of man, there should be no doubt if we say that past, present and future are all alike to God. We may venture to suggest that in conquering time man is trying to approximate Divinity.

Benevolence: The concept of God of religion will not be complete unless we add benevolence to these qualities. According to Leibnitz, there is no reconciliation between infinite mercy and infinite justice. If God has to be always just, he has to keep a record of man's virtues and vices to the minutest detail and take them into account when dispensing rewards and punishments. But when He has to be merciful, the concept of desert, on which justice, is based, collapses. Virtue or no virtue, if He sends down the clouds of mercy, they pour disproportionately.

In this highest conception, *ens summum*, are included the superlatives of all powers. " Anyone who has arrived at the momentous conviction (whether by a chain of reasoning from purely conceptual truths or otherwise) *that there exists a God*, a Being whose existence is grounded in that of no other being, and precisely for this reason is a *universally perfect Being* uniting in himself all power and *perfections which are compatible* with one another at all and each of them in the highest degree of which it is capable—such a person, I say, agrees by this very fact upon the existence of a Being possessed of infinitude in more than one respect; with respect to his *knowledge*, in that he *knows infinitely much*, to wit, the sum of all truths; to his *volition*, in that he *wills infinitely much*, to wit, tha sum of every single possible good; and to his might, or *action ad extra*, in that he *confers actuality*, in virtue of his power *ad extra*, to *everything that he wills*."[6]

The God who possesses all these attributes must possess personality too. Not only so. His is the highest or the most perfect personality. As Lotze says, perfect personality is in God only, to all finite minds there is allotted but a pale copy thereof. It has been pointed out that reverence or forgiveness is possible between a person and a person and not between a person and an impersonal

6. Bolzano : Paradoxes of the Infinite, P. 101.

principle. An impersonal principle can not be worshipped. Like a bloodless category such an empty principle would fail to evoke any religious emotion in the worshipper. The deity. "which looks at the devotee with frozen eyes" hardly deserves the majestic status of the God of religion. Personality is not a specifically human attribute. Man comes to possess a full-fledged personality in the course of development. Now as personality is a matter of development there can be progress from a rich to a richer and ultimately to the most rich personality. "Such personality must be found not in man but in some superior being—as far our knowledge goes, only, if at all, in God."[7] God is thus all-perfect, possesses all auspicious qualities, wants nothing. He is the summation of all positive predicates. Similar is the conception of God according to *Rāmanuja*. In his commentary on the *Brahmasūtra* III. 2.11 he says, "...*Brahman's* nature is raised above all imperfections and constituted by many blessed qualities... In Him are combined energy, strength, might, wisdom, valour and all other noble qualities. He is the highest of the high. No pain or other imperfections affect Him, the Lord of all, high or low. From all evil He is free, He whose name is *Vishnu*, the highest abode." Elsewhere also he describes God as possessing "the infinite multitude of blessed qualities", or as possessing "numberless classes of auspicious qualities of unsurpassable excellence".

7. Rashdall; Personality, Human and Divine, in Essays in Personal Idealism edited by Sturt, PP. 375–76.

Integral Yoga and Spiritual Evolution

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What is integral Yoga ?

Integral *yoga* is " a methodised effort towards self-perfection by the expression of the potentialities latent in the being, and a union of the individual with the universal and transcendent Existence, we see partially expressed in man and in the cosmos[1] ". It is a method which realises the ideal of human evolution where other methods fail. The failure of civilization and culture, Philosophy and science, art and literature, education, ethics and religion is two fold. Firstly, they suffer from the characteristic limitations of their present guiding principle, the reason. Secondly, they have limitations characteristic of their effectiveness, scope and power etc. Now, the first limitation can and shall be abolished by substituting spiritual principle in place of reason as the guiding principle. The spiritualization of civilization and culture, philosophy and science, art and literature, education, ethics and religion will raise their effect to maximum, harmonise them with one another and perfect them. But this perfection shall be within their own limitations since none of these deals with the whole being in all its individuality, still less with its universality and transcendence. After being spiritualised, all these will work to lead man to divine, to perfect him in one way or the other but for the decisive entry into Divine, for bringing the Divine upon earth, for psychicisation, integration and supramentalisation of the individual and humanity a more profound method is required. Such a method is *Sri Aurobindo's integral yoga.*

Distinction from other yogas :

Integral yoga is not only different from other methods of individual and social development, it is also very much different from all other traditional *yogas*. As *Sri Aurobindo* points out, " Our *Yoga* is not a retreading of old paths, but a spiriturl adventure[2] ".

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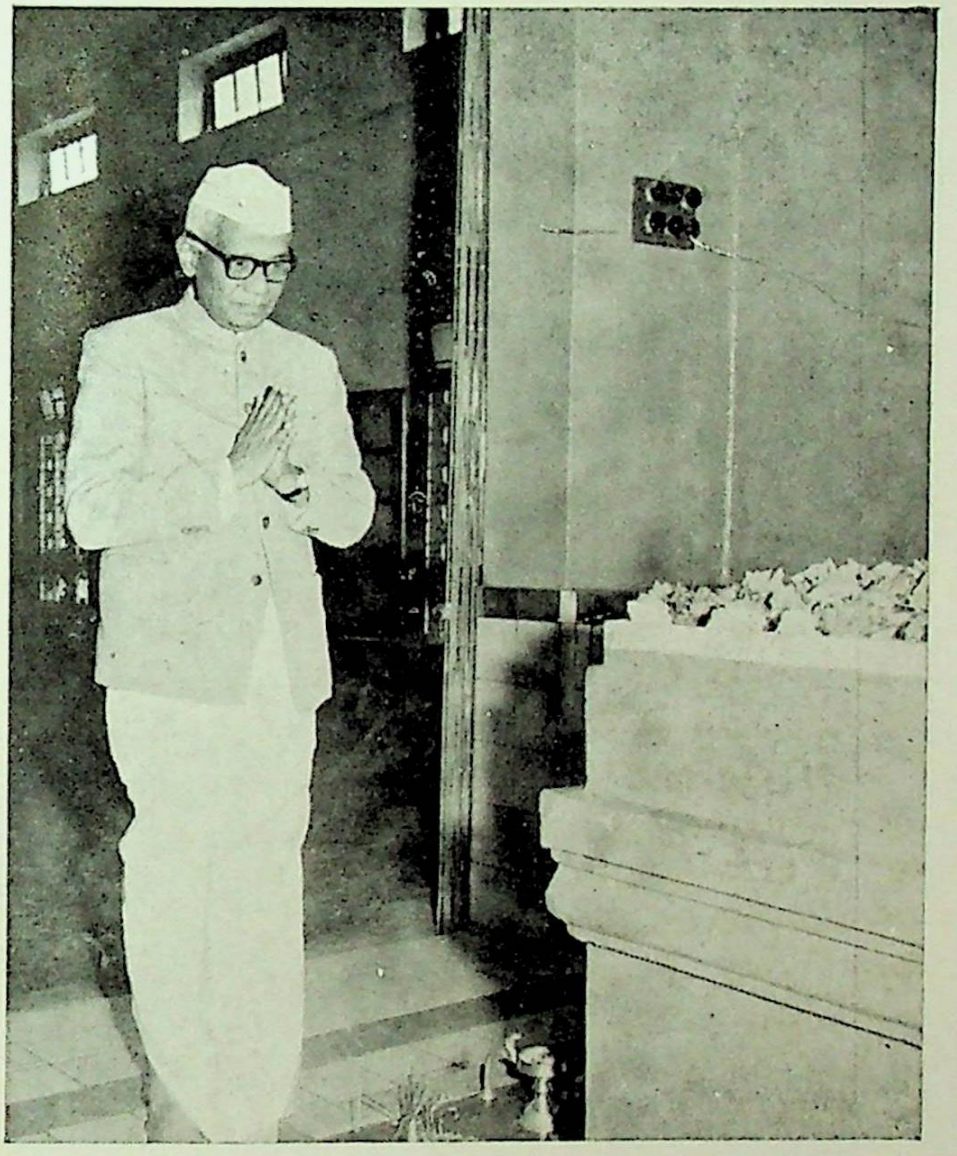
1. The synthesis of yoga.. Ist university Edition P. 4.
2. Letters. Vol. I P. 21.

Limitation of Past Spiritual Endeavours :

According to *Sri Aurobindo*, the past spiritual endeavours have been seriously limited in two ways. Firstly, no effort was made to spiritualise mind, emotions, actions, and physical substance. Secondly, even when some great souls tried to regenerate society they could never spiritualise it but remained confined to some ethical or religious order. *Sri Aurobindo's* integral *yoga* claims to fulfil both these needs. As *Sri Aurobindo* says, " The three steps in Nature are a bodily life which is the basis of our existence here in the material world, a mental life into which we emerge and by which we raise the bodily to higher uses and enlarge it into a greater completeness,and a divine existence which is at once the goal of the other two and returns upon them to liberate them into their highest possibilities. Regarding none of them as beyond our reach or below our nature and the destruction of none of them as essential to the ultimate attainment, we accept this liberation and fulfilment as part at least and a large and important part of the aim of *Yoga*[1]". *Sri Aurobindo's Integral yoga* aims at a spiritual life of man and collectivity but this also includes mental and physical life in a transformed state. *Integral yoga* aims not, at an ethics or religion but a spiritualisation of the whole race, the birth of a race of gnostic beings. " Purified from all that is *aśubha* (evil)", says *Sri Aurobindo*, " transfigured in soul by His touch we have to act in the world as dynamos of that divine electricity and send it thrilling and radiating through mankind, so that wherever one of us stands, hundreds around may become full of His light and force, full of God and full of *ānanda* (bliss). Churches, orders, theologies, philosophies have failed to save mankind because they have busied themselves with intellectual creeds, dogmas, rites and institutions.....as if these could save mankind, and have neglected the one-thing needful, take up again *Christ's* gospel of the purity and perfection of mankind, *Mohomed's* gospel of perfect submission, self-surrender and servitude to God, *Chaitanya's* gospel of the perfect love and joy of God in man, and gathering all these streams into one mighty river, one purifying and redeeming *Ganges*, pour it over the death in life of a materialistic humanity as *Bhagiratha* led down the *Ganges* and flooded with it the ashes of his fathers, so that there may be a resurrection of

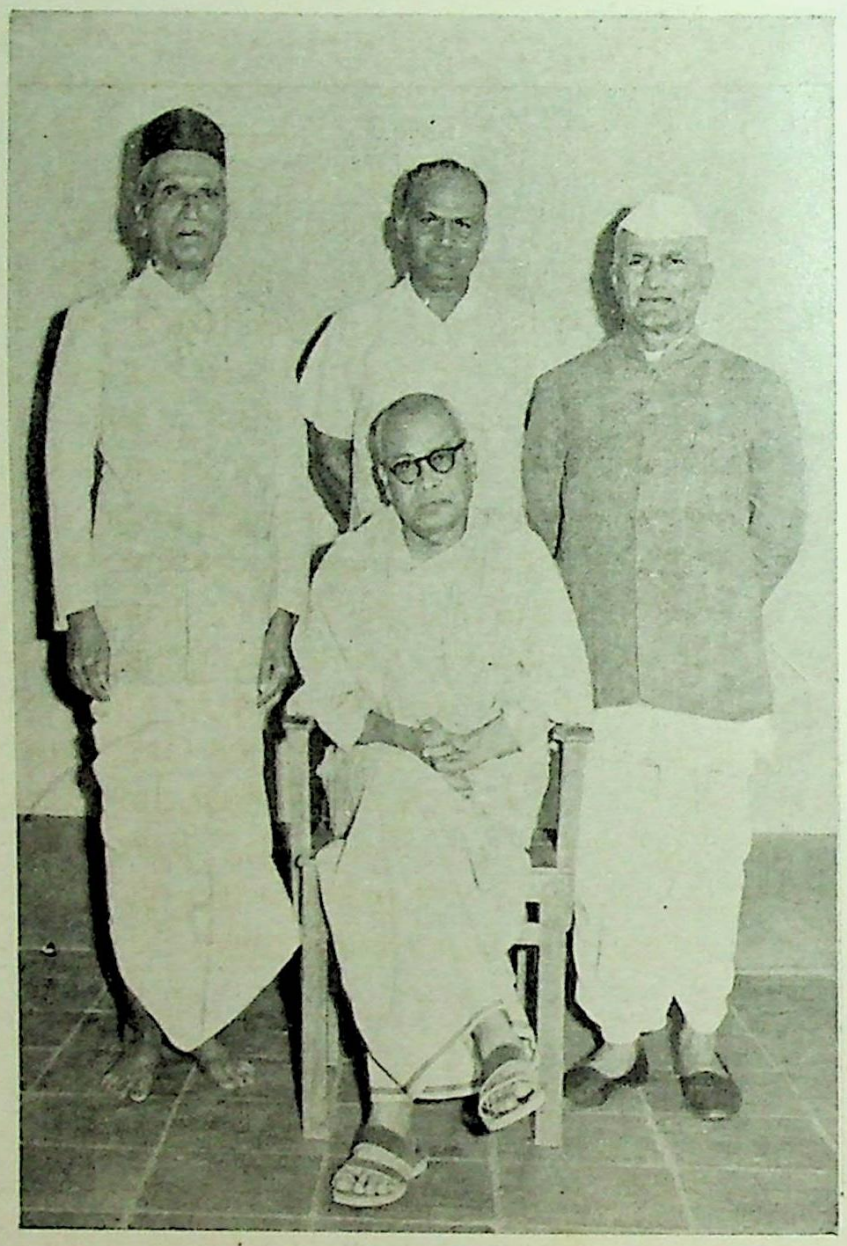
1. The Synthesis of Yoga. ARYA Vol. I. P. 174.

In Gurudev Mandir



Shri. H. V. Koujalgi
Minister for Revenue,
(Mysore State.)

In Gurudev Mandir



Shri J. V. Parulekar,
Trustee

Shri. Channaraj Urs.

Shri. G. D. Saraff,
Trustee.

Shri Somanathanand Swamiji,
Ramakrishana Ashram, Mysore.
(Seated)

the soul in mankind and the *satyayuga* (Age of Truth) for a while return to the world[1] ".

Different aims :

The aim of *Integral Yoga* is different from that of other *yogas*. *Hath yoga* aims at the conquest of the life and the body. The ideal of *Raja yoga* is the liberation and perfection of the mental being by the mastery of the whole range of thought and consciousness and control of the emotional and sensational life. *Jnāna yoga, Bhakti yoga* and *Karma yoga* aim at the perfection and divinization of the intellect, the heart and the will respectively. The *Integral yoga* has a wider and more comprehensive purpose. To quote *Sri Aurobindo*, "The way of *yoga* followed here has a different purpose from others–its aim is not only to rise out of the ordinary ignorant world-consciousness into the divine consciousness, but to bring the supramental power of that divine consciousness, down into the ignorance of mind, life and body to transform them, to manifest the Divine here and create a divine life in matter[2] ". It is this emphasis on the transformation of the very terrestrial existence that makes *Integral yoga* different from all others. " All other *yogas* regard life as an illusion or a passing phase : the supramental (i. e. *Integral*) *yoga* alone regards it as a thing created by the Divine for a progressive manifestation and takes fulfilment of the life and body for its object[3] ". The only *yoga* which comes nearest to this *Integral yoga* is the *Tantra* but here also as *Sri Aurobindo* points out there is too little stress on the divine potentialities of the soul, " a haste of insistence on the escape into super conscience[4] ".

Different Methods :

As the aims differ, so also must differ the methods to realise the ideal. Fixed postures *(Āsana)* and breath control *(Prānāyama)* are the chief methods of *Hath yoga*. These lead to perfection of body and liberation of vitality and open the higher ranges of consciousness by the awakening of the " coiled up serpent " of energy at the base of the spine. The method of *Rāja Yoga* is to quieten and purify the heart consciousness *(Citta)*. Its preliminary process is a careful self-discipline.

1. The Yoga and its objects P. 57.
2. Lights on yoga. P. 1.
3. Sri Aurobindo. Letters, Vol. III P. 327.
4. The Problem of Rebirth. P. 51.

It requires the practice of truth, renunciation of all forms of egoistic seeking, nonviolence, purity, constant meditation and inclination towards soul. It accepts the disciplines of posture and breath control in *Hath yoga* but rejects its other elaborate process. After the control of mind, body and vital functions it leads to *Samādhi* by a complete restriction of the mental activities. This preoccupation with the abnormal states of trance is a chief limitation of the method of *Rāja Yoga.* It controls and quietens but does not transform and transmute the mind, life and body. The method of *Jñāna yoga*, *Bhakti yoga* and *karma yoga* are exclusive concentrations on the intellectual enquiry into the nature of Self and distinguishes it with not–self. It generally rejects the phenomenal world as unreal and culminates in true identity with pure and unique Self.The realisation of the Self in all, after the Self in himself, may lead to the spiritualisation of the intellect. Thus the method of *Jñāna yoga* is effective in so far as it aims but it does not aim at the *integral ideal.* The method of *Bhakti yoga* is to utilise all human relations into which emotion enters and apply them with the delight of the All–loving. It often leads to a union of the lover and the beloved in exclusion from the world. But it can be extended to spiritualise the whole range of human emotions. The method of *karma yoga* is to purify mind and will by renouncing all egoism in work. In it all works and their results are surrendered to the supreme will and cosmic energy. This can lead to the spiritualisation of human will and activity. *Tantra* aims at a synthesis of all these by its secret occult methods of the will in power. The partial knowledge of these occult processes however has the danger of leading to serious abuses. Hence this method has not been accepted by the enlightened. Thus according to *Sri Aurobindo* the aims and methods of old *yogas* were not sufficient to realise the evolution of man's spiritual consiousness on this earth. "The traditions of the past are very great in their own place, in the past, but I do not see why we should merely repeat them and go no further," says *Sri Aurobindo* and sets to evolve a new method by his patient labour of several decades utilising the wisdom of the past and the modern devlopments in knowledge.

THE METHOD OF INTEGRAL YOGA.

Synthesis of other Yogas:

Thus the method of *Integral yoga* is different from all other *yogic* methods. It is, however, not just another method alongside with

these. It is a synthesis of all these methods. This synthesis is neither a combination enbloc, nor a successive practice. It is a synthesis by seizing upon the common central principle the fundamental dynamic force secret in different *yogas*. That principle according to *Sri Aurobindo* is the *Supermind (vijñāna)* which is the Divine's own knowledge of Himself and His own power of acting. By seeking to realise this Supermind and to bring it on the earth, the *Integral yoga* synthesises the aims and utilities of all other *yogas*. Thus the aim of *Integral yoga* is to "re-unite God and Nature in a liberated and perfected human life." Its method is "not only to permit but favour the harmony of our inner and outer activities and experiences in the divine consummation of both."[1]

Synthesis of Knowledge, Love and Work:

Integral yoga is a synthesis of the triple *yoga* expressed in *Gītā*, the *Jñāna yoga*, *Bhakti yoga* and the *Karma yoga*. To quote *Sri Aurobindo*, "This is not a *yoga of Bhakti* alone, it is or at least it claims to be an *Integral yoga*, that is a turning of the being in all its parts to the Divine....It is not only the heart that has to turn to the Divine and change, but the mind also–so knowledge is necessary and the will and power of action and creation also–so works too are necessary."[2] *Integral yoga* is a *yoga* of affirmation. It is an integral synthesis of integral knowledge, integral love and integral work, the cognitive, the affective and the conative aspects of man's personality. Thus it leads to a complete integration of personality. It does not stop at integration. That is only the beginning of the ascent. The *Integral yoga* seeks a perfect knowledge, love and will. Love without knowledge is a bondage. Knowledge without love is dry and colourless. And both knowledge and love without action are impotent. Thus in the trio each is necessary for the other. "This is the *Gītā's* teaching of divine love and devotion in which knowledge, works and the heart's longing becomes one in one supreme unification, a merging of all their divergence, an intertwining of all their threads."[3]

Surrender:

According to *Sri Aurobindo*, "To give oneself is the secret of *sādhanā*."[4] Thus the "first principle the central process" of *Integral*

1. The Synthesis of yoga. ARYA. Vol. I. P. 16.
2. Letters. Vol. II. P. 4.
3. Essays on the Gita (Second series) P. 99.
4. Letters. Vol. I. P. 269.

yoga is an absolute surrender to Divine. Like *Gita Sri Aurobindo* also prescribes a threefold spiritual movement involving self-consecration, to be an instrument in the hands of God and thirdly seeing everything in God. According to *Sri Aurobindo*, "A complete surrender means to cut the knot of the ego in each part of the being and offer it, free and whole, to the Divine. The mind, the vital (being), the physical consciousness (and even each part of these in all its movements) have one after the other to surrender separately, to give up their own way and to accept the way of the Divine."[1] This of course is generally not possible all at–once. But it can be effected gradually by constant efforts. It requires a confident attempt together with God's grace which follows readily. Sincerity is its indispensable condition.

Quietude :

Surrender implies quietude. It is a necessary condition to face difficulties and to receive divine light. "Peace and calmness are the first thing, and with it the wideness-in the peace you can bear whatever love or *Ānanda* comes, whatever strength comes, or whatever knowledge."[2] This calm must be realised not only in mind but also in life and body and even in the outer conditions. Evidently, this shall be achieved only gradually and not without many difficulties. Silence is a stage higher than quietude. Quietude means detachment. It shall be temporary in the beginning but gradually it must be possessed permanently and continuously. It is equality, equanimity.

Psychicisation :

All this effort is very much helped by the opening of the psychic self, within whose centre is the heart. "When the psychic (being) awakes, it can bring a sudden and true surrender of the whole being, for the difficulty of the rest is rapidly dealt with and disappears. But till then effort is indispensable."[3] For this realisation *Sri Aurobindo* advocates concentration in the heart. It is also helped by devotion, humility, submission and dependence. This psychic being is different from inner being or inner consciousness. "The inner consciousness means the inner mind, inner vital, inner physical and behind them the psychic which is their inmost being."[4]

1. Bases of Yoga. P. 32
2. More lights on yoga. P. 95.
3. Lights on yoga. P. 27.
4. Letters. Vol. I. P. 163.

Triple Transformation :

Sri Aurobindo has always been clear in his concepts. He has defined every concept very precisely. About "transformation" he says, " I use transformation in a special sense, a change of consciousness radical and complete and of a certain specific kind.....A Partial realisation, something mixed and inconclusive does not meet the demand I make on life and yoga."[1] This transformation is threefold viz. psychic, spiritual and supramental. As he says " Psychicisation (i. e. the control of the being by the soul) is not enough, it is only a beginning; spiritualisation and the descent of the higher consciousness is not enough, it is only a middle term; the ultimate achievement, needs the action of the Supramental Consciousness and Force. Something less than that may very well be considered enough by the individual, but it is not enough for the earth-consciousness to take the definite stride forward it must take at one time or another."[2]

Ascent and Descent :

Thus *Integral yoga* is not satisfied by ascent alone. It is not concerned simply with individual liberation. It is not only a way of individual evolution but also a method of social development. It aims at a definite change in the entire humanity. Hence, this descent is most important in *Integral yoga.* It is the key to spiritual and supramental transformation. Thus *Integral yoga* proceeds by a double method of ascent and descent. The sacrifice of love, knowledge and that of works is the way of this triple ascent. The descent follows the the absolute conservation. This descent, *Sri Aurobindo* points out is not realization since according to him, " Realization by itself does not necessarily transform the being as a whole; it may bring only an opening or heightening or widening of consciousness at the top."[3]

The value of *Integral yoga* as a method of social development becomes very clear in *Sri Aurobindo's* analysis of the *Karma yoga* of *Gītā.* The solution of all problems of social life, according to *Sri Aurobindo,* can be met only in the complete spiritualisation of human life. His *yoga* is a method *par excellence* for this purpose. As he

1. Letters Vol. I. P. 23.
2. Letters. Vol I. PP. 25.
3. Ibid. P. 23.

interprets the massage of *Gitā*, " There will be needed in a word a *yoga* of the integral will and its works, a *yoga* of the integral love, adoration and devotion and a *yoga* of an integral spiritual perfection of the whole being and of all its parts and states and powers and motions[1] ". Of this threefold *Integral yoga*, the *yoga* of Works is most important from the point of view of social philosophy. This again is the core of the teachings of *Gitā*. As a matter of fact the *yoga* of Knowledge and Love make this *yoga* of Works only more perfect. *Sri Aurobindo's* primary aim in retiring from politics, was to develop a spiritual method, for the regeneration of human race. When *C. R. Das* wrote to him in 1922, to return to politics and accept the presidentship of National Congress, *Sri Aurobindo* firmly declined. His reply to *C. R. Das* is enough to open the eyes of any one who fails to understand the real problem behind *Sri Aurobindo's* mighty social philosophy and *yoga*. As he replied, " I see more and more manifestly that man can never get out of the futile cirle, the race is treading, until he has raised himself to the new foundation. I believe also, that it is the mission of India to make this great victory for the world. But that precisely " he asked " was the nature of the dynamic power of this great consciousness ?.....How could it be brought down, mobilised, organised, turned upon life ?.....This was the problem I have been trying to work out, in my own experience, and I have now a sure basis, a wide knowledge and some mastery of the secret.....I have still to remain in retirement. For I am determined not to work in the external field, till I have the sure and complete possession of this new power of action–not to build except on a perfect foundation ".

Thus the real purpose of *Integral yoga* is to find and establish a new power of action. It is concerned with the salvation of the whole world. It is for the harmony of all external as well as internal relations. As *Sri Aurobindo* says, " How are you going to find the right external relations by withdrawing altogether from external relations ? And how do you propose to be throughly transformed and unified by living only in the internal life, without any test of the transformation and unity by external contact and the ordeals of the external work and life ? Thoroughness includes external work and relations and not a retired inner life only."[2] Thus *Integral yoga* excludes escapism, asceticism

1. Essays on the Gita. IInd series. ARYA. P. 395.
2. More lights on yoga. P. 50.

and other world-negating elements, from the *yoga* of Knowledge and that of Love. Work is essential in *yoga*. "Meditation can deal only with the inner being. So work is of primary importance, only it must be done with the right attitude and in the right consciousness, then it is as fruitful as any meditation can be."[1] Explaining the real meaning of work, says *Sri Aurobindo*, "I mean by work, action done for the Divine, and more and more in union with the Divine-for the Divine alone and nothing else."[2] This work is free from all selfish cravings and dross. It does not bind the man to the world. It makes him a fit instrument of the Divine in the world, This creative approach to work requires an absolute perfection, in even the minutest details. It lays the foundation of a most organised, though also most free, society that has been imagined by any economist or socialist. Work, here, is a sacrifice to the God, an offering which must be most sincere and perfect. To quote *Sri Aurobindo* again, "All work done for the Divine, from poetry and art and music to carpentry or baking or sweeping a room, should be made perfect even in its smallest external detail as well as in the spirit in which it is done; for only then is it an altogether fit offering."[3] Thus all work is for the Divine, as all *yoga* is for the Divine, though it is also necessary for a balance in man's perfection.

Yoga in Life :

Hence *Sri Aurobindo* does not distinguish between *yoga* in life and *yoga* in *Āshram*, though the advantages of the latter are certainly obvious for the beginner. As a matter of fact "All that is needed is that the action should be dedicated."[4] This is the one supreme end, all other are means which can be changed according to their suitability for the realisation of this ultimate end.

Meditation and Concentration :

Meditation and concentration have always been held very important in all types *yoga*. *Sri Aurobindo* distinguishes between these as follows: "concentration means fixing the consciousness in one place or on one object and in a single condition. Meditation can be diffusive,e. g. thinking about the Divine, receiving impressions and discriminating,

1. Letters. Vol. II P. 9.
2. Lights on Yoga. P. 52.
3. Letters. Vol. III. P. 290.
4. Letters. Vol. IV. P. 605.

watching what goes on in the nature and acting upon it, etc."[1] Concentration is a natural part of meditation. It should be quiet, easy and without efforts. Meditation is not an end in itself. It is a mere means to call down the true consciousness. *Sri Aurobindo* has given a detailed description of the subsidiary things regarding meditation and concentration which is of no necessary concern for the discussion of *yoga* as a method of social development.

A Universal Method :

The method of *yoga* is universal. It is accessible every where and by every one who is prepared to bear the ordeal. As *Sri Aurobindo* points out, " It is not the *Hindu* outlook or the Western that fundamentally matters in *yoga*, but the psychic turn and the spiritual urge, and these are the same everywhere."[2] The doubts of the Western psychologists like *Sigmund Freud, C. G. Jung* and *Prof. Leuba* among many others are based on misunderstanding of the nature and method of *yoga*. The followers of this path should have the best that is found in East or West."To quote *Sri Aurobindo* again, "They will adopt in its heart of meaning the inward view of the East which bids man seek the secret of his destiny and salvation within, but also they will accept, though with a different turn given to it, the importance which the West rightly attaches to life and to the making the best we know and can attain the general life."[3] Thus it is quite clear that the aim of *Integral yoga* is the ascent of humanity into a spiritual age.

No Change en-masse :

This change through *yoga* however, cannot be brought in the whole humanity *en-block*. Nature always progresses by slow and limited experimentation. Even change must be first realised in the individual before it can have its effective hold on community. It is only through the individual mind, that the masses can clearly know any thing. Since the communal mind holds things subconsciously, *Sri Aurobindo* places a very high value on individual and is opposed to all such interpretations of history, politics, sociology or philosophy which seek to reduce him to a mere part of collectivity. Prehuman evolution has been unconscious and hence an atom or an animal has no

1. Letters. Vol. II. P. 144.
2. Letters. Vol. IV. P. 48.
3. The Human Cycle.

individuality, in the sense of conscious freedom. But man is consciously free and has individuality. Hence he can consciously help the Nature in her evolutionary efforts. When *Sri Aurobindo* maintains that everything in the world is divinely ordained, or determined by the Universal Spirit, that does not mean the negation of the individuality but rather an affirmation of it, since that Universal Spirit is the inner core of man. Man is an instrument for the manifestation of Divine Will and yet, he is an indispensable instrument for its realisation. Nature always effects changes through the individual man or a limited number of men. Man's history would have been very different if whatever has been realised in the individual, would have been at once, realised in the masses. But this being not the fact, the change through *yogic* method will also be first realised in individuals and only gradually in masses.

Two conditions of Realisation :

Thus two conditions must be fulfilled to realise the effect of *yoga*. Firstly, there must be individual or individuals who can realise spirituality and communicate it to the masses. Secondly, there must be a society or group, ready to receive and assimilate this light and power. That this has never happened in history has been a cause for persistant failures of the attempts for the regeneration of the race. History, however, is not a dead repetition of events. Evolution is not only resultant but also emergent. None can actually fix the moment for the realisation of both these conditions and nothing can be said as to how many efforts will be required to actualise it. Any defect in the initiators or in the receiving masses, might lead to the failure of the whole attempt. But that such a state will be realised is a certainly based on the very fact of evolution. *Sri Aurobindo*'s social philosophy stands and falls with the theory of evolution. If man's history is not a vain groping in a circle, if there is some purpose in Nature, if the process is evolutionary, a spiritual age is a certainty which can not be rejected even in the face of worst conditions of the actual state of things. The only thing necessary is to note whether the symptoms are there right now or whether man will have to wait for many more milleniums. And man shall not only watch passively. By lending his conscious efforts he can bring the moment nearer. That is what *Sri Aurobindo's* Social Philosophy indicates in the method of *yoga*.

The Path of Yoga

Based upon discourses delivered by Swami Ram, Atmavigyan Bhawan P. O. Pashulok, Ramnagar, Rishikesh

&

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What is Yoga?

Yoga means unification, the union of Jeeva with Brahman. There are various faiths of Yoga, any one of which may be chosen according to the aptitude and temperament of the aspirant. Yoga in its general sense refers to Karma Yoga, Bhakti Yoga, Jñāna Yoga, Laya Yoga, Haṭha Yoga and Rāja Yoga. There is a popular misconception that Haṭha Yoga is the only form of Yoga. Haṭha is the union between 'Ha' and 'ṭha'–'Ha' means sun and 'ṭha' means moon. 'Prāna' is one of the names of the sun and 'Apāna' is a name of the moon. This Haṭha connotes a union between Prāna and Apāna. Haṭha Yoga prepares the student for the Rāja Yoga and it is ancillary to it.

Yoga is an exact science. It is a complete culture through which one can acquire total mastery over the entire nature provided it is practised under the guidance of a competent Guru and not through book-knowledge. It helps the student to attain perfect concentration of mind and to uncover hidden mental and physical powers. It is a system which helps the student to enter into conscious communion with the Lord of the heart and life through samādhi and to attain final liberation. The highest steps of Yoga doubtless transmute the practitioner into a divine personality. Yoga is a master key to reopen the sacred realms of the eternal bliss and peace. It is concerned with the control of the mind and the body. Of course, the mind-stuff being the reflector of the apparent existence of the phenomenal world, its neutralization eventually leads the yogic practitioner to the highest goal.

Patañjali in his Yoga Aphorisms defines Yoga as योगश्चित्त वृत्ति निरोधः (I. 2) which implies restraining the mind-stuff (चित्त) from taking

various forms (वृत्ति.) This mindstuff (चित्त) is corelated with mind (मन), intelligence or determinative faculty (बुद्धि) and egoism (अहंकार)- which four form together the internal instruments (अंतःकरण चतुष्टय). They are but various processes in the mind-stuff, called Citta and the waves of thought in the Citta are called Vṛttis. From the infinite storehouse of nature, the instrument called Citta takes hold of some, absorbs it and sends it out as thought. The calm man is the one who has control over the mind waves.

Essential Preliminaries.

Yama, Niyama, Āsana, Prāṇāyama, Pratyāhāra, Dhāranā, Dhyāna and Samadhi are the eight steps in Raja Yoga also called अष्टाङ्ग योग. Of these, five Yamas or great vows consisting of non-injury (अहिंसा), truth (सत्य), non-covetousness (अस्तेय), chastity in thought, word and deed (ब्रह्मचर्य), not receiving any present from anybody (अपरिग्रह); and five Niyamas or regular habits and observances consisting of austerity (तप), study (स्वाध्याय), contentment (संतोष), purity (शौच) and reliance upon God (ईश्वर प्रणिधान) are the essential preliminaries for any aspirant of Yoga, without which any attempt in the direction is bound to be a failure.

Even Posture.

After having equipped himself with a favourable mental background, the next formal step for an aspirant of Yoga is the posture (आसन). The student of Yoga should keep his trunk, neck and head in a straight line, and the body should be made steady and absolutely motionless. None of the limbs should be allowed to move and the body must remain steady, free from any disturbance. Only breathing and beating of the heart continues. Breath too can be controlled for some time, but the practitioner has no sway over the activity of his heart. The attitude towards the body should be such as to make one feel as though it is not his own. Such a state is called the even state, when the flow of vital energy (मज्जा) through the spine goes on uninterruptedly. The flow goes on from the head to the lowest part of the spine. There are two flows in this, the positive and the negative. The even flow is in the middle 'Nāḍi'. The faultlessness of the entire nervous system depends upon the uninterrupted state of this flow. The natural delight available as a result of perfection in meditation

can be secured by this even posture. One should select Padmāsana, Sidhāsana or Sukhāsana and practise only one posture which is suitable to himself. The spinal cord, although not attached to the vertebral column is yet inside of it, and if one sits crookedly, he disturbs the spinal cord, so let it be free. The three parts of the body, the chest, the neck and the head must always be held straight in one line.

Breath Control

After having acquired an even posture, the second thing is to get control of the nerves through Prāṇāyāma. Prāṇa means the vital force and Āyāma means controlling it. In the initial stages one should try to purify his nerves (नाडी शोधन) by breathing deeply in a measured way, in and out, which will help in harmonising the system. After practising in this way for some months, one should undertake Prāṇāyama by filling the lungs with breath through the left nostril (Idā), hold in and then throw out through the right nostril (Piṅgalā). This makes one Prāṇāyama, which consists of three parts–filling (पूरक), restraining कुम्भक) and emptying (रेचक). The timing of each process in the beginning should be according to one's capacity and slowly by gradual practice it should be increased. It may be done four times or more both in the morning and the evening.

Control of Senses

The next step is Pratyāhāra, which consists in bringing the organs of senses (इन्द्रिय) under the control of the will. Tne *indriyas*, the organs of senses always have a tendency to act outwards and come in contact with external objects. It is the presistent tendency of the mind to run about all the time and it is not easy to control it. In the first few months of the attempt,one may become desperate,but constant effort will tame down the mind. Gradually the mind will be amenable to control by gradual practice. To control the mind is not an easy job and only after a patient, continous struggle for years can the attempt in this direction succeed.

Concentration

Concentration (धारणा) is fixing the mind on an external object or an internal point. There cannot be concentration without something upon which the mind may rest. There should be definite purpose, attention and interest. In the beginning the senses draw the

aspirant out and perturb his peace of mind. One should learn to pacify the bubbling thoughts and quieten the emotions. Enormous patience, an adamantine will, and untiring perseverence are absolutely essential. Laziness and other adverse forces divert the aspirant away from his path. Constant care should be bestowed upon training the mind to focus upon the chosen object, internal or external, to the exclusion of all other thoughts. All of us possess the ability of concentration in varying degrees. This ability should be systematically developed to the highest possible extent. Mere wrestling with the mind will not bring the desired results. He, whose mind and heart are filled with fierce passions and fantastic desires can hardly concentrate on any object even for a second. Purity of mind and heart along with intense longing is very necessary before treading this path. Celebacy, renunciation of sensual desires, discipline of the senses, annihilation of lust, greed and anger, all these serve to increase the power of concentration. A man of concentration easily gets the penetrative insight, but mere concentration without purity is of no use in the path of Yoga.

The student of Yoga who by parctice has acquired a steady posture and has purified his nerves as well as his mind by constant practice of breath control will be able to concentrate easily. Purification of nerves (नाडी शोधन) is very important before ascending the higher steps. Success in concentration is feasible within a period of three months if the practitioner possesses sincerity, if he has purified his nerves and has acquired a steady posture. Often impatient aspirants take to intense concentration without having a knowledge of the practice of even the rudimentary steps of Yoga. A preliminary knowledge of Yoga and of certain spiritual disciplines is a matter of utmost importance to any student. One who develops the power of attention will have good concentration and meditation. He who has withdrawn the senses from the objects will generally achieve good concentration. One should tread the path of Yoga stage by stage, step by step. One should be meticulously careful in laying for oneself a foundation composed of right conduct, correct posture, regulation of breath and withdrawal of senses from objects.

Without control of sense organs, concentration, that is one-pointedness of mind and meditation would be impossible. For mental

concentration all the activities of sense organs must be controlled. For, if the sense organs, of their own accord try to be active, the mind would be attracted towards those activities and one-pointedness would not be achieved. While trying for one-pointedness of mind, no physical act should be carried out. Even thinking should be eschewed. The emotions of joy, grief, dejection should not be allowed to intrude. There should not be any object in front of the practitioner as would cause emotional reaction. Concentration is impossible when the mind is prey to emotional strains. Similarly, while under the influence of hunger and thirst, there cannot be any mental concentration. When a person is extremely hungry or has eaten too much or he feels sleepy after prolonged wakefulness, he can have no mental concentration. There are several obstructions to concentration of mind, which can surely be removed if there is intense longing. When mental concentration is achieved, there arises a sense of profound satisfaction. The satisfaction that is derived from within cannot be achieved by any other means. It is, therefore, absolutely essential that the aspirant should pay the most careful attention to one-pointedness of mind.

In the begining, one should have an object to rest one's mind upon. The mind can be fixed on an object which is pleasing and which it likes. A competent teacher is necessary to advise the student about the possible trends and desires of the mind. Concentration is rendered very difficult indeed when the mind is made to focus on an object which it dislikes. The mind, however, has a tendency to brood over the objects which are not merely not helpful in any way but are positive obstructions. Concentration confers on the aspirant the qualities of accuracy and efficiency. The man who has acquired concentration does his job better and quicker than others. Concentration quells wandering thoughts and emotional impediments. Concentration helps in securing worldly success too and the turn-out of one's work can be vastly improved. It clears cloudy and hazy ideas and brings them under correct perspectives. The toughest tasks are rendered quite easy for the man who practises systematic concentration and he soon develops a clear mental vision.

Meditation

Meditation (ध्यान) helps the aspirant of Yoga to elevate himself to the higher realms of eternal bliss and everlasting peace. The mysterious

ladder of Yoga connects the gross and the subtle. It takes the aspirant finally to the immortal abode of the Brahman beyond all the gross and subtle realms. Meditation is the continuous flow of one thought. Concentration flows into meditation like the continuous flow of oil from one vessel to another. The best times for practising meditation is from 3 to 6 A. M. and 5 to 8 P. M. The higher students of Yoga practise meditation at midnight when the atmosphere is very calm and quiet. One should select Padmāsana, Sidhāsana or Sukhāsana and practise only one posture which is suitable. Keep neck, head and trunk in a straight line and concentrate on the exhaling and inhaling system. Gradually switch on to the point between the two eye-brows. or on the heart with closed eyes.Do not strain the eye-balls or the mind Most aspirants who are not properly instructed on the method strain their eyes and thus become tired very soon.

While there are several methods of meditation, they fall under two broad categories, the first with attributes and the second without attributes. They are called concrete meditation and abstract meditation respectivaly.In concrete meditation,the student meditates on forms such as a deity or Guru.In abstract meditation,he meditates on Praṇava or the Atman which is beyond body, senses, mind, intellect and ego. During meditation one should not allow access to any thought other than that which is being meditated upon. Meditation on 'Aum' the eternal sound with its meaning and feeling is one of the best ways of controlling the mind. It is called Nirgunṇa Dhyāna. No other thought except the repetition of 'Aum' without any break should be allowed. After practising this for some time, the practitioner gradually develops the habit of abstracting the mind from the senses and their objects. When the mind remains in itself and realizes its super-state, a silent state of bliss, then the practitioner experiences a surge of joy and an intensification of meditation.

The aspirant should possess full determination and should keep his mind continually informed that he is pure consciousness, distinct from the body, mind, prāṇa and the senses. After some years, the aspirant achieves cheerfulness, contentment and unruffled patience. There are certain signs of progress in the path of meditation just as there are milestones on the road, and one who practises knows where one is and how far one has to go. With the progress of meditation, all desires

and passions melt away of their own accord. The senses and the mind become passive and quiet. Once the aspirant tastes even a grain of deep meditation and spiritual consciousness by withdrawing his mental faculties from external objects, he will cease to be attracted by the fleeting pleasures of the world. The aspirant becomes quite proficient in discriminating between sensual pleasures and spiritual bliss.

Meditation on Atman is indisputably higher than any other object. The Atman dwells within the cavity of the heart. The Yogic heart is not the physical heart which can be reached by the surgeon's knife. It is not a lump of flesh but a focal point which governs the entire system of life and light. It is the psychic heart. It is the focal centre (अनाहत चक्र), which connects the three lower plexes (मूलाधार चक्र, स्वाधिष्ठान चक्र, मणिपूर चक्र), that is, the psychic centres (Cakras) with the three upper plexes (विशुद्ध चक्र, आज्ञा चक्र, सहस्रार चक्र). The physical heart governs only the physical self by supplying blood to the body and through it to the brain. We have in fact three bodies, the gross, the subtle and the subtler. The psychic heart on which the Yogis contemplate is located within the cavity of the physical heart, but quite invisible to the senses and the mind. For more precise knowledge on the matter, the reader should approach Yogis who have trodden actually this path, for, this is a highly advanced process which is only orally taught by the Guru to his disciples in secret. One cannot tread this path unless one is animated by an unquenchable desire to know this secret mysterious ladder of Yoga. When the disciple is ready, the Guru appears. When the student is sincere, he certainly gets divine help.

Those who practise meditation regularly and systematically as instructed by the teacher get into the mood of meditation easily. The more one meditates, the more one gets the power of penetration or one-pointedness of mind and finally the power of introspection. At this stage of introspection, the mind and the senses do not play their customary tricks and sensory objects lose their power of attraction. When the mind is fully illumined, the veil of ignorance drops down. All worldy ideas and sheaths will be smashed to smithereens. All differences and distinctions disappear in the final state of meditation, namely Samādhi. In Samādhi there is the union of the Divine and the human (Jeeva and the Brahman). Samādhi is oneness. It is the summit of Rāja Yoga.

Samādhi

There are two stages of Samādhi. The final is called Asamprajñāta or Nirvikalpa Samādhi, wherein the Yogi rests in complete peace in union with his real Self, the Atman. So it is called Rāja Yoga or King of Yogas.

The path described by the King of Death in the Kathopanishad is the path of Yoga whose aim is the spiritual union between the individual soul and the Supeme Self, between the soul and the Brahman. Hatha Yoga is a course of psycho-physiological discipline for ascending the higher rungs of the Yoga ladder. Through the discipline of the Hatha Yoga the attainment of complete mastery over the physical self and the nervous system can be achieved. The mind and the nervous system play a very important part in moulding man's spiritual advancement. It is regrettable that in what is now technically called Hatha Yoga, neither the whole nor even the best part of it is practised as claimed by the so called Yogis. In its true sense, Hatha Yoga is practised for making the psycho-physical organism perfectly fit so that the student might reach for the highest steps of Rāja Yoga. In all systems of Yoga, control of mind, purity of heart and physical fitness are demanded of the practitioner.

The ultimate aim of Rāja Yoga is to lead the student to its highest rung 'Samādhi'. As already described, Samādhi is the final state for a Yogi to achieve. It is a blissful state, the state of oneness in which the Jīva and the Brahman become one. There are two kinds of Samadhi–Savikalpa (with form) and Nirvikalpa (without form). 'I am withness to the various states of the mind which are continually appearing and disappearing. I perceive the objects of the market place indifferently.'—this is called the phenomenal or Savikalpa Samādhi. During this state, the Yogi looks on worldly objects like an indifferent wayfarer whose eyes do not take in the topography along the road. He looks at his own physical and mental states and processes as though they do not belong to him. Even as a juggler is not deceived by the visions he creates, the Yogi who does not consider his physical and mental states as his own, is not deceived by them. For, he remains completely detached, secure in his realization that he is different from them. This is called Savikalpa Samādhi, because the thinker, the object and the means (thinking) are all present during this state.

There is another state which is called Nirvikalpa. In this state of Samādhi one is free from all attachments and is self-existent, self-evident and peaceful. To remain rooted to the 'there-is-no-duality-in-me-and-only-I-exist' state is called Nirvikalpa Samādhi. In this Samādhi, which is deeper state, the means and the objects of thought do not exist, but the thinker himself exists. It is the culmination of the former meditation. Nirvikalpa is the highest state in which the Yogi merges himself with the Bliss Eternal and looses his self-identity in the 'I-alone-exist' state. It is called the state of oneness and sameness which cannot be explained fully by the written word.

The difference between Samādhi and deep sleep is seemingly very little. Two men go to see a king. The first man sleeps while the other man remains awake. The one who is awake remains in Samādhi. Of course, the one who sleeps is also before the king, but is not aware of the king's presence. Deep sleep is a state of joy, but one is not aware of it. In Samādhi, the Yogi is fully aware of his blissful state. It is a direct experience which he derives from his Ātman and cannot be fathomed through any other means. The experience of Samādhi cannot be explained, for it is a unique state beyond thought, word and deed. When the bee gets into the petals of the lotus and sits over the fountain-head of the Nectar, how can it describe its joy while drinking it? Human life is bound by innumerable bondages. He who discards them one after the other, some day reaches the kingdom of Ātman. When Samādhi is achieved, the aspirant is free for ever. This is the highest stage of Rāja Yoga, the permanent abode of the Yogis.

The Concept of Relation in Vis'istādvaita -(God & the World)

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" The vicious separation of the flux from the permanence leads to the concept of an entirely static God, with eminent reality, in relation to an entirely fluent world, with deficient reality. But if the opposites, static and fluent, have once been so explained as separately to characterise diverse actualities, thc interplay between the thing which is static and the things which are fluent involves contradictions at every step in its explanation. Such philosophies must include the notion of ' illusion ' as a fundamental principle–the notion of ' mere is appearance.' This is the final Platonic problem." "But civilized intuition has always, though obscurely, grasped the problem as double and not as single. There is not the mere problem of fluency and permanence. There is the double problem: actuality with permanence, requiring fluency as its completion; and actuality with fluency, requiring permanence as its completion. The first half of the problem concerns the completion of God's Primordial nature by the derivation of his consequent nature from the temporal world. The second half of the problem concerns the completion of each fluent actual occasion by its function of objective immortality, devoid of ' perpetual perishing,' that is to say, ' everlasting '."

—**Prof. A N. Whitehead,** in *Process and Reality*, pp. 526–7

It is the purport of this paper to examine the contributions to *Vedānta* philosophy by *Śrī Rāmānuja* and his followers, in the light of the above-quoted words, and to show the strong resemblances between *Viśiṣṭādvaita* and Whitehead's philosophy of Organism, particularly regarding the problem of Relations.

Śri Rāmānuja claims justly that the *Vedānta* as systematised by him has done equal justice to all kinds of *Śrutis* speaking of unity (एकत्व) and variety (नानात्व), of Reality as qualified by auspiciousness

(सगुणत्व) and Reality as unqualified by inauspiciousness (निर्गुणत्व), of change (परिणामत्व) and permanence (निर्विकारत्व), of immanence (अन्तर्यामित्व) and transcendence (परत्व) of God who is the illustrative ground of all experience. Unlike *Śri Śankara* who systematises such statements on the assumption that they are not all meant for the same *Sādhaka* but for different ones depending on whether they are *uttama*, *madhyama* or *manda adhikāris*, *Śri Rāmānuja* maintains that all *Śruti* has but one voice (एककण्ठ) and every word of it is meant only for the truly qualified aspirant. The question of relations can thus be only either in the world of phenomenal Reality (प्रतिभासिक सत्य) or 'Practical' Reality (व्यावहारिक सत्य) and never in Ultimate Reality (पारमार्थिक सत्य) for *Śankara*. For, a thing cannot be said to be in relation with itself when alone. To say that a thing is its own significance is to deprive that word of all its meaning! *Śri Rāmānuja* therefore has done away with this notion of a Reality in grades, and of the concept of *Śruti* as leading from the relatively 'false' truth to the Ultimate. The expression 'Ultimate Reality' has no meaning for him, as the question of ultimacy or immediacy does not affect Truth. The *Advaita* system of *Śankara*, maintaining an indeterminate, undefinable Absolute and a completely phenomenal world which could not have come out of it, is constrained to foist a secondary agency called *māyā*, which neither is nor is not, as the origin of the world-appearance, giving rise to theological, metaphysical, ethical and other complications, making it ecclectic instead of coherent. The word 'Absolute' means that which is unrelated to any other thing, which is Independent, Changeless and Self-sufficient. This concept is alien, even detrimental, to *Viśistādvaita*, although this word is unwittingly used often today to mean the *Parama Puru a*, who can be denoted more appropriately by an expression like the *Super-Abundant*, as will be shown. As long as there is the *Absolute* to sublate and swallow all other concepts, *Śankara* can afford to allow with a smile all such concepts be they theological or ritualistic or logical, however mutually contradictory, as equally valid concessions to the dull-witted! If this is understood as *Samanvaya*, certainly then, no other philosophy has such an advantage. Here the point to be noted is that the theory and the practice do not follow from or support each other. But once we realise that philosophy is basically concerned–not so much with finally–invalid theories and practices–but with the largest metaphysical general principles including everything given in practice, and based on it, we can easily understand what a large amount of this

task was left by *Sri Śankara* to *Sri Rāmānuja* and his followers. This is the real sense in which these two great Hindu philosophers are complimentary to each other. For, Whitehead says: " Whatever is found in 'practice' must lie within the scope of metaphysical description. When the description fails to include the 'practice', the metaphysics is inadequate and requires revision. There can be no appeal to practice to supplement metaphysics, so long as we remain content with our metaphysical doctrines."[1] Our ancestors held that *śruti* was *apauruṣeya*, believing in the collected wisdom of the *ṚṣIS* over the immemorial ages of the past, as they had received it in their uncorrupted consciences, and trusting that if they kept it above ordinary vitiating human considerations, it would *as a whole* reveal a harmonious picture of Reality, by virtue of its comprehending everything worth-examining in experience, seemingly set at variance sometimes, as it is natural to language to destort the balance of mute experience, but actually set as correctives to mutually opposed tendencies as they often seem. They trusted that tradition would act as a check on any attempt to explain away anything so well given in experience as to have been treasured in *Veda*. This trust is overlooked whenever there is tendency to amend inconvenient statements.

Before the time of *Sri Śankara, Sri Gaudapāda* had denied that there was any creation at all in the *Pāramārthikī* sense, in his famous अजातिवाद or निष्प्रपञ्चवाद. The *Sāṅkhya* philosophers, maintaining the incompatible pair of an entirely static, mute, inactive *Puruṣa* had an entirely dynamic *Prakṛti*, directionless by herself and mischievous in her 'sport', also emphasised the *Puruṣa* as of greater reality in as much as they portrayed *Prakṛti* as the source of all bondage and suffering of *Puruṣa*, for no fault of his, as he is supposedly pure. The basic position of *Śankara* is essentially *Sāṅkhyan* in this respect. Change had no status of Reality for both schools, and the Absolute of the one corresponds to the *Puruṣa* of the other. Their starting point is the definition of Reality as: " unaffected by Time in its aspects of past, present, and future " or त्रिकालाबाधित. Creation is thus considered only as a fall from an otherwise perfection, which either 'was' or 'will be' but never 'is'. The interpretation of *Sat* (सत्) as Relationless and perfect in this sense and the explanation of Asat (असत्) or the Relative

1. *Process and Reality*, p. 19.

world as a fall from it leading to *Vivarta Vāda* or *adhyāsa Vāda* as against the *Pariṇāma Vāda* of the *Sūtrakāra*, reverses the meaning of all *Vedic* references to *Sat* and *asat* as well as the well-known *Sadvidyā* (*Chāndogya*, VI).[1] *Sankara* is only a *Satkāraṇa Vādi* in a sense, and not *Satkārya Vādi*. The word sat (सत्) as Buitenin has convincingly pointed out, " is a very concrete term with a distinct demonstrative value and can perhaps best be rendered by '*that which is here and now*'– a meaning that can be followed through the *upaniṣdas*."[2] It corresponds to the concept of ' actual occasion ' of Whitehead; this is only half the truth (सत्य) because it is incomplete without *tyat* (त्यत्) or ' that which is there '– in the past or the future. Thus सत्+त्यत्=सत्यम्,[3] the combination of the actual and the Yon. त्यत् has a past as well as a future dimension, and seems to take the form of असत् in the past. *Rāmānuja* and his followers emphasise the theory of creation as a blossoming up of Reality from initial chaos (असत्) into Orderliness (सत्) the promise of which is contained in the former, as the following *Vedic* instances make it clear :

(1) ब्रह्मणस्पतिः एता सं कर्मार इवाधमत् । देवानां पूर्व्येयुगे असतः सदजायत ॥[4]

" Brahmaṇaspati forged these worlds as a blacksmith, for in the age before the gods *Sat* originated out of *asat* and with it the worlds.

(2) At *Ṛg Veda* X 81, after repeating the same image of the world-process as the handiwork of the Divine *Viśvakarman*, the *Vācaspati*, it is asked : " What is the foundation, what the foothold on which *Viśvakarman* created ?" or " What was the wood and what was the tree out of which they built heaven and earth ?" The famous answer at *Ṛg Veda*, X. 129, the नासदीयसूक्त, is that this *(Sat)* was hidden as the dark within the dark in the Divine Womb of Vagueness *(asat)* as a germ in the unaccidented embryonic water and that the creative urge (काम) shaped itself through it, समवर्तत. (Note the concept of संवर्तन or shaping as the opposite of विवर्तन or ' mis shaping '). Thus it is established that *Sat is bound to Asat* as but its new shaping : सतो बन्धुमसति निरविन्दन्.

1. See J. A. B. Van Buitenin's introduction to *Śri Rāmānuja Vedārtha Samgraha*, pp. 1–18 fully.
2. Ibid, p. 3.
3. *Taittirlya Up.* II. 6, 7. The words ' actual ' and ' yon ' are Hume's.
4. Rg. *Veda*, X 72.

(3) The suggestion of a God as both the material and the instrumental cause is even more boldly made in the very words of the question, at *Taittirīya Brāhmaṇa*, II. 8. 96, where the *Nāsadīya* is repeated : " Brahman the wood and Brahman the tree from which the heaven and earth were made. ब्रह्म वनं ब्रह्म स वृक्ष आसीत् यतो द्यावा पृथिवी निष्ठतक्षु:; and presents the picture of God as धारक for the cosmos both in its *asat* and *sat* states; ब्रह्मध्यतिष्ठत् भुवनानि धारयन्.

(4) The same idea is expressed in different words and image at *Bṛhadāraṇyaka*, I. 2. 1.

नैवेह किंचनाग्र आसीत्, मृत्युना एवेदमावृतमासीदशनायया ॥

"In the beginning nothing whatsoever was here (in the present manner). This (world of matter and souls) was enveloped in hunger, the death" (which is equated with *asat* in the famous equation of the same *Upaniṣad* at I. 3.28 असतोमा सद्गमय:....मृत्योर्मा अमृतंगमय)." Then He made up His mind to become Immanent, आत्मन्वी." तन्मनो अकुरुत आत्मन्वीस्यामिति.

(5) At *Chāndogya* III. 19.1, we read :

" असदेव इदमग्र आसीत् । तत् सदासीत् । तत् समभवत् ।

" All this (world) was unordered in the beginning; (but) it existed (in some other form). It evolved. "

(6) At *Taittirīya* II. 7 we read again.

असद्वा इदमग्र आसीत् । ततो वै सदजायत । तदात्मानं स्वयमकुरुत । तस्मात् तत् सुकृतमुच्यत इति ।

(7) This idea is imaged at *Taittirīya Āraṇyaka* I, as a God 'sleeping' over the mystical 'water' symbolising the vitality yet to crystalize into form, on a lotusleaf (पुष्करपत्र) signifying in the *Veda* always the blue-print for creation; His developing an urge for self-expression, His 'brooding' or 'penance' signifying conceptual perfection; and His shaking of His body indicating material causation : आपो वा इदमासन् सलिलमेव । स प्रजापतिरेक: पुष्करपर्णे समभवत् । तस्यान्तर्मनशि काम: समवर्तत । इदं सृजेय मिति । स सहस्रशीर्षा पुरुष: सहस्राक्ष:....सतपोतप्यत । शरीरम् अधूनुत ॥ etc. The theme of *Puruṣa sūkta* is visibly absorbed here.

(8) The same idea has been further imaged as a " Five Nights " sacrifice (पाञ्चरात्र यज्ञ) at *Satapatha Brāhmaṇa*, XIII. 6.1., where God as

Nārāyaṇa or "the Abode of Creatures" (the meaning of this word is substantially explained in the later pages of this article), performs this "Five Night's Sacrifice" to excel Himself by becoming all this, तेन इष्ट्वा अत्यतिष्ठत् सर्वाणि भूतानि इदं सर्वमथवत् ॥

(9) In the *Purāṇās* the earlier-mentioned *āraṇayaka* image of a sleeping or reclining God on a *Puṣkara* leaf (the blue-print of further creation) or a Serpent (अनन्त) whose coils symbolise eternity that is yet to be processed or actualised has been preserved—a movement from असत् towards सत्. Dr. Dasgupta writes: "It is highly probable that at least one important school of ideas regarding the philosophy of the *Upanishadas* and *Brahmasutra* was preserved in the *Puranik* tradition. *Sankara's* interpretation of the *Upanishads* and *Brahmasutrās* seems to have diverged very greatly from the semi-realistic interpretation of them as found in the *Purāṇās*. It was probably for this reason that *Sankara* seldom refers to the *Purāṇās*, and since the extreme monism of some passages of the *Upanishadas* is modified and softened by other considerations, it may be believed that the views of the *Vedāntā*, as found in the *Purāṇās* and the *Bhagavad Gita*, present at least in a general manner, the oldest outlook of the philosophy of the *Upanishadas* and the *Brahma Sutra*."[1]

(10) In the background of all this, it is interesting to see what exactly *Uddālaka* meant in his famous teaching,[2] that has become the bone of contention among the *Ācryās*.

सदेव सोम्य इदमग्र आसीत् एकमेवाद्वितीयं। This word "सत्" clearly, was understood in that age in a spiritual sense in alternative expressions like, ब्रह्मैव इदमग्र आसीत्,[3] आत्मैव इदमग्र आसीत्,[4] नारायणः एको ह वै आसीत्,[5] एकं सत् विप्रा बहुधा वदन्ति ॥[6] etc. And his famous polemic that: "though some hold that *Asat* alone was before without a second, and that *Sat* came out

1. *A History of Indian Philosophy* Vol. III P 496.
2. *Chāndogya* VI. II. 1
3. *Aitareya* I. 1.
4. *Br. Āraṇyaka* I. 4.1.
5. *Nārāyaṇa* I.
6. Rg. *Veda* I. 164.46.

of it, how can it ever be so? *Sat* indeed was alone in the beginning."[1]—is not directed against the previously mentioned references in the *Veda* (in which case he would be an *avaidika !*) to *Sat's* emergence from *asat* in the sense indicated so far, but against the strong tendency among the अवैदिक सांख्य thinkers to root all this world of change in a different and ultimate *Asat* to be identified with an अव्यक्त or प्रधान, and to keep the *Puruṣa* out of it; these were often misusing *Vedic* references for their support, obviously, to reverse the original *Vedic* implications. The fact that the *Vedānta Sūtra* had to countenance the *Pūrvpakṣa* of these *Sānkhyas* in a number of *Sūtras* is a proof. This *Uddālaka*, far from intending to keep his *Sat* (सत्) or Original cause as त्रिकालाबाधित पुरुष in the *sānkhyan* sense, meant to show all the *Creation* and its process as rooted in God, as he gives significant analogies–दृष्टान्तानि, of (1) a lump of clay and iars and vessels made out of it. (2) a lump of metal one (लोहमणि) as yet unprocessed but containing metal, and metallic shapes, (3) and the nail-cutter (नख निकृन्तन) as an effect of its cause, the metal Iron काष्णायस. (This last analogy clearly indicates that *Uddālaka* meant the cause to be approachable through its effect,–from the World to God as both are *equally* real !)

The Buddhists had of course laid extraordinary emphasis on the 'change'–aspect of experience, as the sole Reality, maintaining no identity in it even for a second,–in their doctrine of momentariness or क्षणवाद. The *Sānkhyan* thinkers, and *Sankara* in their reaction against them went to the other extreme of the "Substance" theory in the Western sense: According to Descartes, a substantial individual 'requires nothing but itself in order to exist."[2] But the result was the same in both cases–in the denial of status of Reality to the world, as it was momentary in one case and as it does not affect the nature of Brahman in the other. Even in the later *Dvaita Vedanta* of *Sri Madhvācārya*, which purports to uphold strongly the nature of Reality of the world, the relation is one-sided. The world requires God, but God Himself is pictured as "independent" in terms that bring before us the picture of Aristotle's "un-moved Mover". *Madhva's* God, no

1. तद्धैक आहुः असदेव इदमग्र आसीत् एकमेवाद्वितीयं तस्मादसतः सज्जायत। कुतस्तु खलु सोम्य एवं स्यादिति होवाच कथमसतः सज्जायेत इति। सत्वेव इदमग्र आसीत् एकमेवाद्वितीयम्॥ VI. 2.2.
2. Whitehead, *Process and Reality*, p. 10.

doubt, is like the God in Christianity and Islam, said to be possessing qualities like compassion, but no compelling reasons are adduced philosophically as to why He should take this interest in human affairs; in fact He is only half responsible in *Dvaita* for creation of the cosmos, in so far as He is only the instrumental cause (निमित्तकारण), the material cause (उपादानकारण) being प्रकृति and not He Himself. The position reminds us of the *naiyyāyika* theory of causation. What Whitehead has said of Christianity and Islam is equally applicable to the position of *Dvaita* :—

"The notion of God as the 'unmoved-mover' is derived from Aristotle, at least so far as Western thought is concerned. The notion of God as 'eminently real' is a favourite doctrine of Christian theology. The combination of the two into the doctrine of an aboriginal, eminently real, transcendent creator, at whose fiat the world came into being, and whose imposed will it obeys, is the fallacy which has infused tragedy into the histories of Christianity and Mahomedanism." "When the western world accepted Christianity, Caesar conquered. The church gave into God the attributes which belonged exclusively to Caesar."[1]

Apart from these two extremist schools of Absolute Identity and thoroughgoing, rigid, static pluralism, there was another type of *Vedāntins* called *Bhedābheda Vādins*, who seem to have understood, the crux of the problem, even if they failed to provide a satisfactory solution. These were the immediate predecessors of *Śri Rāmānuja*, who must have paved his way with their valuable attempts and experiences, though no positive result came out of them. The first available work of a *bhedābhedin* in this respect is that of *Bhāskarācārya*, of the 9th Century A. D. His concept has come to be known of औपाधिक भेदाभेद-वाद, i. e. the theory of Difference-nondifference owing to adjuncts. *Bhāskara* understands clearly that no amount of vociferous declarations would make God or the World *real*, unless the change-aspect of Creation was shown to involve Him. How to do it was the problem !! If God was spoken of as Perfect or Absolute, the world would be mere illusion, in whatever manner this may be put; and if on the other hand God was represented as changing (in the bad sense of विकार-' for worse'), He would cease to be object of adoration and worship,as the impurities of creation would affect Him. Thus, in this *fundamental* dilemma, he

1. Whitehead, *Process and Reality*, pp. 519-520.

granted that Brahman would become the world of matter and souls in so far as He was subject to certain adjuncts, and that otherwise essentially He was absolure. There is a preferance for the implications of Absolutism here as there is the admission that creation is impure and that it is a contamination of the real. There are other complications also; are the adjuncts parts of Brahman or otherwise ? What is their status ? In so far as Brahman is stated to be pure and perfect, would it not be destroying His nature if adjuncts have any power over Him ? Who can release Him ? These are to be answered. *Bhāskara*, like *Sankara* the and the Sānkhyan thinkers started with a perfect Brahman–the Carterian Substance–and had to land himself in this position, in spite of his intention to criticise the *Māya Vāda*, as he states in the opening verse of his commentary :

सूत्राभिप्रायसंवृत्त्या स्वाभिप्रायप्रकाशनात् ।
व्याख्यातं यैरिदम् शास्त्रम् व्याख्येयम् तन्निवृत्तये ॥

"This commentary is written to refute those that have merely put forth their own views in the guise of explanations of the *Sūtrās*." Intentions, however, are nothing except as realised ! !

Śri Yādavaprakāśa, who was sometime a teacher of *Rāmānuja*, and who later became his disciple, also comprehended the *crux* of the problem, and went further than *Bhāskara*. He introduced the concept of स्वरूप परिणाम–Brahman's change or evolution in Essence and thus endangered the Identity–aspect of God. God as an object of worship and love was completely lost here.

Śri Rāmānuja came on the scene at this stage to offer his solution to the problem, through the concept of अपृथक सिद्धि or Organic Relation of God and the world of matter and souls in the शरीर–शरीरि भाव—the body–soul relation—constituting *one* entity चिदचिद्विशिष्टस्य अद्वैतम् । Here Brahman changes to the extent His body evolved out of His own creative–urge or संकल्प, and remains *essentially* the same as the Controller, Maintainer and Owner (conceptually) in all stages. *Rāmānuja* recognised for the first time that until and unless God, like the soul, was admitted to be *Di–Polar*, there was no escape from the theory of Absloute, and its consequence of *māyā vāda*. Thus he presents the picture of a Composite God, चिदचिद्विशिष्ट परंब्रह्म, having a Primordial Nature (नित्यविभूति) and a Consequent Nature (लीलाविभूति), being also

denoted by expressions like कारणावस्था-ब्रह्मन्, God in His Causal State, and कार्यावस्था–ब्रह्मन्, God in His State of Effect. In His conceptual Nature God possesses Ideal Qualities of perfection and is the object of adoration and love, retaining all that is worth retaining in any theory of Absolutism. In His Consequent Nature He is motivated ever to achieve fresh excellences endlessly, and thus causes a meaningful evolution, and becomes ever more and more adorable, admirable and enjoyable to His devotee (निरतिशय भोग्य). Once this is appreciated,the mixture of epithets scattered over all the literature of the *Veda* and *Purāṇa*, seemingly contradictory sometimes, acquire their proper meanings as *Śri Rāmānuja* demonstrates. There is for once a healthy reversal at last, of the sense of change here, from the implications of degeneration (विकार) to those of Excellence. God Himself has declared :

> ना ऽन्तोस्ति मम दिव्यानां विभूतीनां परंतप। (गीता *X*-40)
> " There is no end to the extension of My Divine glory "
> नास्त्यन्तो विस्तरस्य मे
> " There is no end to my Extension ". (गीता *X*–19)

Both *Rāmānnuja* and his illustrious successors like *kūreśa, Bhattāraka, Vedānta, Deśika* and others have interpreted the two Natures of God always through each other, as for instance, that Infiniteness of Brahman is to be understood as infiniteness of mercy expressed in the innumerable auspicious qualities each of which establishes a 'bond' (गुण) between Him and the world–identifying thus His Primordial Nature with His Consequent Nature. The concept of *Saguna*, (सगुण) is radically transformed here from the sense of ' imperfect ' as understood by *Śankara*, to that of "Excellent" and "Bound by Mercy to His Creature ". (दामोदर being a concept on which *Nammālwar* is said to have meditated for six months at a stretch !). *Guna* (गुण) some how, by implication, is for *Sankara* something that contaminates an otherwise नित्य, शुद्ध, बुद्ध, मुक्त ब्रह्मन्, his Absolute. All followers of this assumption have treated the world as a विकार in the bad sense, and have given it a different status of reality from the Absolute. But *Viśiṣṭādvaitins* have understood गुण in the opposite sense. If every गुण or auspicious quality, like ज्ञान, बल, वीर्य, शक्ति, तेजस् and ऐश्वर्य, indicates some aspect of ' perfection ', plentifully to be evidenced in the process of the world, i. e., in the way in which His संकल्प (creative urge) is taking shape, does it not retain the sense to be saved in Absolutism and gain at the same time what it is

groundlessly afraid of,in the teeth of formidable *Śrutivākyas ?Śri Vedānta Deśika*, for instance, says that the expression "आप्तकाम" has to be understood merely in the sense that it is in His Nature to achieve whatever He desires, and not that there is nothing more to be realised :

"It may be asked whether references to God's Perfection and attainment of all achivements in *śruti* and *Smṛti* do not mean that He is entirely free from desire, or will; (The answer is that) here this is the sense :—The expression *Āptakāma* here does not proclaim either that there is nothing to be lorded over by the Lord, or that He is entirely without any will; for, the negative is not to be associated with the object of achievement or its ability in the process of achievement. Thus, it should be understood only in the sense that whatever may be His will, it will be achieved. Achievement already made (नित्य) and which is yet to be made (योग्य) should be discriminated between! That is why, even the expression 'perfect' (पूर्ण) means only *PLENTIFUNLESS* or *ABUNDANCE* and does not negate the sense of Creative Urge celebrated in scripture (श्रौती कामना)[1] ". Again, later on, he points out :

"The concept of अवाप्तकामत्व means God's ability to achieve everything through His own Creative Urge–स्वेच्छायां सर्वसिद्धि वदति भगवतो ऽवाप्तकामत्ववाद: —This concept does not prohibit the consequence of God's will, for then, it would lead to the idea of Indeterminacy on the one hand and contradict the scriptural statements like सत्यकामत्व etc; nor does it say there is *no will*, for, it would then contradict the statement, 'He desired let me become many-', 'True of will' etc. Thus it means only that He achieves everything through His all fulfilling urge."[2]

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1 ननु आप्तकामत्वपूर्णत्वादि श्रुतिस्मृतिशतैः इच्छाराहित्यमीश्वरस्य सिध्येदित्यत्राह...अयं भाव :– आप्तकामशब्दस्तावत् ईशितुः एष्टव्याभावमिच्छाराहित्यं वा न ब्रूते। अत्र कामशब्दस्य काम्यपरत्वे कामनापरत्वे वा तत्प्राप्तिवचनः तन्निषेधायोगात्। अतः इष्टं सर्वं अस्य प्राप्तमेव भवति इति तात्पर्य ग्राह्यम्। नित्यानां वा योग्यानां प्राप्तत्वं प्रत्येतव्यम्। अत एव पूर्णशब्दो ऽपि गुणादिपौष्कल्यमाह, न तु श्रौतीं कामनां निरुन्ध्यात्॥

—*Śri Deśika* in his *own* commentary called सर्वार्थसिद्धि on his तत्त्वमुक्ताकलाप, नायकसरः, Verse No. 78.

2 अवाप्तसमस्तकामवादो हि न काम्यनिवृत्तिपरः, अवाचकत्वात्, सत्यकामत्व श्रुतिविरोधाच्च। नापि कामना निषेधार्थः, 'सोऽकामयत', 'सत्यसङ्कल्पः', इत्यादिबाधात्। अतो, यथाकामं सर्वसिद्धिमभिसन्धत्त इति।" (Ibid, नायकसरः, verse 1)

There is a strong conviction in these words that the world of *Change*, far from being a source of contamination of God's Nature, is the very ground where God's Godliness is proved to the satisfaction of his devotee. It is the ground of Godly sport, लीलाविभूति where He 'exhibits' Himself. The concept of लीलाविभूति does not cancel that of नित्यविभूति, but is its practical counterpart. Dr. Radhakrishnan does not seem to appreciate this idea properly when he writes:

"Unless *Rāmānuja* is willinig to explain away the immediate perfection of the Absolute and substitute for it a perpetually changing process, a sort of progressing perfection, he cannot give us any satisfactory explanation of the relation of the soul to the Absolute its body."[1]

But there is no question of explaining away anything here at all! What has not been assumed cannot be explained away!! It has already been shown in detail that *Rāmānuja* does not start with the theory of Absolute at all and that this is where he is diametrically opposite to *Sankara!* But if Dr. Radhakrishnan means that *Rāmānuja's* God (पूर्ण in the sense of '*Abundant*') in contrast to '*Sankara's*, (पूर्ण in the sense of '*Absolute*') 'suffers' in His perfection by being *Responsible* to the world and is in this sense 'dependent', how is this a loss, as it would but illustrate one of the implications of perfection? How is Absolutism better as a system if it is opposed to the conception of a Responsible God (सगुण)? What is thus a "loss" from the Absolutistic point of view (if it admits any at all), is a gain from that of Dynamic Realism. Perfection itself can hardly exist in the absence of illustrative qualities constituting it. The concept of *līlāvibhuti* is the illustrative ground of the implications of *nityavibhuti*. *Rāmānuja's* philosophy admits a di-polar Reality in this sense. God, as the '*mental pole*' continues to be so in all stages of the creative process, whether कार्यावस्था or कारणावस्था,[2] and His Bliss continues to grow immeasurably as the *Upaniṣad* (तैत्तिरीय) puts it. He is निर्विकार in the sense that in His essential Nature (स्वरूप),

1. *Indian Philosophy*, Vol. II. p. 176.
2. "सर्वचिदचिद्वस्तुशरीरतया सर्वदा सर्वात्मभूतं परं ब्रह्म कदाचित् विभक्तनामरूपं; यदा विभक्त नामरूपं तदा तदेव बहुत्वेन कार्यत्वेन चोच्यते; यदा चाविभक्तनामरूपं तदा एकमद्वितीयं कारणमिति च ...नैषदोषः, अचिद्वस्तुशरीरस्य ब्रह्मणोऽव्यक्तशब्दवाच्यायाः त्रिगुणावस्थायाः कार्यत्वात् ...कृत्स्न-प्रलयदशायामपि ब्रह्मात्मकस्यैति सूक्ष्मस्याचिद्वस्तुनः स्थित्यभिधानात् 'जगत्कारणस्य परस्य ब्रह्मणः प्रकारभूतमतिसूक्ष्मंचाचिद्वस्तु नित्यमेवेति तत्प्रकारं ब्रह्मैव ॥ श्रीभाष्यम् I iv. 23.

He never ceases to be the Director of Evolution. God as the '*Physical pole*'–i. e. as His body comprising the चित् and अचित् is the material cause, which evolves into the actual world, with the mental pole following it (तदनुप्रविश्य) as the अन्तर्यामिन् the Immanent Principle.[1] The two poles can never be separated. The fallacy of many schools of Indian thought is to confine the concept of God only to that of the mental—pole and to reduce the resr to an ignoble, meaningless, secondary reality, from which God is pictured as seeking release! From this basic *Sāṅkhyan* notion, *Vedānta* has always suffered; the two aspects constitute but *One Reality*.[2] Sri Aurobindo points out: "We perceive that in the Indian ascetic ideal the great Vedāntic formula 'one without a second' has not been read sufficiently in the light of that other formula equally imperative, 'All this is the Brahman.' " (*Life Divine*, chaptcr III, p. 30). *Sri Rāmānuja* points out in the प्रकृत्यधिकरण of श्रीभाष्यम् that the *Sūtrakāra* holds the view that the so called प्रकृति is also God as spoken of in the *Upaniṣad*–"प्रकृतिश्च", "He is also *Prakṛti*"; "Otherwise the *Pratijña* and the *dṛṣṭānta*" of the famous *Chāndogya* statement (VI. I. 3 & 4) "would be stultified." प्रतिज्ञादृष्टान्तानुपरोधात् (*Ved. Sūtra*, I iv. 23). The *Pratijñā* is that by knowing Him, everything would be known; and the *dṛṣṭānta* (analogy) is that of a lump of clay becoming a jar, or a lump of ore becoming a jewel in the process, etc. In other words, God has a Qualitative as well as a Quantitative, aspect. प्रकृति is not held in contempt by *Rāmānuja* as a 'deformity' (विकार) of God or soul anywhere; even in his *Gītā Bhāṣya*, at XIV. 3, he points out that प्रकृति has been spoken of as *Brahman* in a sense–"ममयोनिः महद्ब्रह्म तस्मिन् गर्भं दधाम्यहं." "प्रकृति designated as महत् ब्रह्म is my womb in which I place the seed of creation." He points out that even in *Sruti* such references can be seen, as for instance in, "तस्मादेतत् ब्रह्म नामरूपमन्नं च जायते." "Thus, this *Brahman* is born into names, forms and food" (*Muṇḍaka*, I i. 9) There is thus no contempt of प्रकृति. This is why, J. A. B. Van Buitenin points out:

1. विश्वस्य विश्वविवकारणमच्युत! त्वं कार्यं तदेतदखिलं चिदचित्स्वरूपम् त्वं निर्विकारइति वेदशिरस्सु घोषो निस्सीममेव तव दर्शयतीशितृत्वम्॥ श्री कूरनाथपादाः, वैकुण्ठस्तवम् श्लो. 37. "O Eternal Lord! Thou art the cause of the cosmos in infinite ways; Thou art the effect (and the material cause) comprising the sentient and insentient in creation; but the *Vedantic* proclamation that Thou art 'unchanging' (simply) upholds Thy overlordship that is endless and unceasing (in time or space.)"
2. cf. "God is not concrete, but He is the ground for concrete actuality." Whitehead, in *Religion & Science*, p. 160.

"It is this microcosmic harmony of the soul, as the consciously directing agent and the body as its perfect instrument, which *Rāmānuja* has elaborated into an analogy for a macrocosmic harmony. It is remarkable that the conception of the body as the defect of the soul has hardly any significance for *Rāmānuja*. The marvellous utility of the body is for him its most significant function. This attitude is the consequence of his positive interpretation of Release: it is not an escape from the evils of embodied life, but a supreme hankering after a higher fulfilment in the loving adoration of God. So *Rāmānuja* could conceive of a harmonious universe, in which the harmony of body and soul was repeated in the harmony of matter and souls which form the body of God who imHself is the directing spirit within it. This harmony is eternal; soul and matter exist, and have existed, eternally as modes of God, essentially dependent and subserving the single but supreme purpose of glorifying His majesty."[1] *Sruti* explicitly states *Brahman's* modality of 'matter' and 'soul' by calling them two other 'varieties' of Brahman in addition to that of the Immanent Ruler.

"To know *Brahman* the three-fold, as the Enjoyer (Jiva) The Enjoyable (matter) and the persuading Agency (*Preritā*)–is to sum up everything."

–भोक्ता, भोग्यं, प्रेरितारं च मत्वा
सर्वं प्रोक्तं त्रिविधं ब्रह्ममेतत् ॥ श्वेताश्वतर–I. 12

The *Sarīra-Sarīri* relation is explicitly stated manifoldly in such well-known instances of *Sruti* as the अन्तर्यामि ब्राह्मण of the बृहदारण्यक *Upaniṣad*. *Sri Rāmānuja* points out sharply that those who speak of the oneness (अद्वैत) of cause with Effect, after holding that the effect is less real than the cause, will be saying in effect that the Real and the False are identical; then they cannot escape the alternative of God's unreality and the world's reality, leading to the same conclusion, on the same principle.[2] This position is common to *advaitā* as well as *dvaita*, the latter being known to *Rāmānuja* as सेश्वरसांख्य criticised by him at प्रकृत्यधिकरण. The notion of graded reality is a common assumption for them. *Sankara* uses the words सत्य and मिथ्या whereas *Madhva* uses

1. *Vedārtha Saṁgraha* of Rāmānuja, Ed. & Tr. introduction, p. 17.
2. "ये तु कार्यकारणयोरनन्यत्वं कार्यस्य मिथ्यात्वाश्रयणेन वर्णयन्ति, न तेषां कार्यकारणयोरनन्यत्वं सिध्यति, सत्यमिथ्यार्थयोः ऐक्यानुपपत्तेः तथा सति ब्रह्मणो मिथ्यात्वं जगतः सत्यत्वं वा स्यात् ॥" श्रीभाष्यम् II i. 15.

स्वतन्त्र and अस्वतन्त्र and both in effect hold that *Brahman* is not the material cause, as that would defile Him. The Relational *Srutis* like सत्यस्य सत्यम्, नित्यो नित्यानां etc. are read by *Sankara* as नित्यो अनित्यानां (i. e. the *Real* among the *Unreals*) whereas *Madhva* would read it as "more Real among the reals."[1] He accepts the logic of *Sankara*, but is unwilling to execute it; the result is a dispute merely in words !, as the concept of God's immanence in the world is ultimately meaningless for both.[2] Dr. Dasgupta points out how *Rāmānuja* denies anything more real and ultimate than God, or that God Himself is more real and more ultimate than his modes constituting His body.[3] Sri B. N. K. Sarma who ferventlysets out to explain the *dvaitā* position as a 'healthy correction' of the 'viśiṣṭādvaitic errors' as he conceives them, says that according to *Madhvācārya*:

"But the existence of matter and souls, is in the last analysis, immaterial to God: न हि जीवप्रकृतिभ्यां ईश्वरस्यार्थः *(Bhārata Tātparya Nirṇaya*, ii, 9, 31). It is the world that is bound to God, and not He to it. The universe is thus dependent on Brahman (ब्रह्मसापेक्ष) neither in the *Advaitic* nor in the *Visi ādvaitic* sense of the term, but as existing and functioning at God's will. *The self-existent being of God would in no way have been affected if the world had never existed at all....He can make and unmake it all, at will.* His power over it is absolutely unrestricted."[4]

Here is a picture of God, bringing before us the terrifying personality of a despot, a sort of relentless coloniser, a Sultan or Caesar ! (as are also the Christian and Muslim conceptions.) Mr. Sarma himself accepts readily :

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1. "He *(Madhva)* distinguishes the highest reality from mere existence. What is truly real is what has being in itself and for itself." "They (i. e. *Soul* and *Matter*) cannot lay any claim to be *as* real (independent) as the Supreme. In a hypothetical sense, then, it is even permissible to speak of them as if 'not-existing' or 'other than real' [Sri B. N. K. Sarma, in *The Philosophy of Madhvācārya*, p. 22.]
2. Sri B. N. K. Sarma denies, that in *Dvaitā* "God is either an onlooker (as in *advaitā*) " or "even a co-operative force in the cosmic evolution" as in *Viśiṣṭādvaita*. [Ibid, p. 15]
3. *A History Indian Philosophy*, Vol. III, p. 200.
4. *The Philosophy of Madhvācārya*, p. 18. [Italics mine]

"Save for the difference in terminology, his *(Madhva's)* position is the nearest Hindu approach to the Christian stand point. *Madhva* makes a concession, in theory, to Christian theism by conceding that hypothetically God *can* reverse His present method or create from nothing. But, for his own reasons, He has chosen to evolve a world from co-existent matter and souls, *which co-existence, too, is as much at His will and pleasure.*"[1]

A God of this kind is indeed a great metaphysical liability to the world of Creation! *Sri Rāmānuja* deliberately has introduced the concept of अपृथक्सिद्धि or *Reciprocal Dependence*, or the "Contribution Theory", to correct such a picture of God. The concept of God's *Mercy* (कृपा) follows as a *logical consequence* here, and not as a whimsical concession of a moody *dictator*, as in *Dvaita*, but as the *earned right* of the yearning soul. But the *dvaita* knows that his metaphysics is inadequate in this respect; but instead of *revising* it, he *supplements* it in such funny instances as the following:

"While conceding theoretically that God can do, undo and reverse his ways, *Madhva* and his commentators remind us that *He has not chosen to do otherwise than what the established facts show.* Vijayīndra Tirth writes that even the omnipotence of God *cannot* achieve logical contradictions and absurdities. 'भगवदैश्वर्यमपि लोकमर्यादानुरोधीत्यंगीकारात्। न हि ईश्वरो ऽपि स्वस्यैश्वर्यविरोधिभूतमर्थं संकल्प्य करोति। तस्य प्रेक्षावत्वात्। *(Madhvādhva kaṇṭakakoddhāra*, P. 58*)*. As for the contention that it would have been better for God to have done without the accessories, *as with them*, Jayatirtha observes that it enhances the greatness of God to make Him act utilising the accessories that are metaphysically dependent on Him. This partiality of the *Vedāntin* for recognising accessories in Creation, is not a sentimental one. It is, as explained by *Madhva* due to the necessity of abiding by the facts vouched for by experience and scripture".[2]

Here is a frank admission, as a metaphysical–aside, of the *Viśiṣṭādvaitic* position! If the *dvaitin* is prepared to admit thus God's ontological dependence on His accessories, which "enhances His greatness," and that even He "cannot achieve logical contradictions

1. The Philosophy of Madhvācārya, p. 232. (Italics mine)
2. *Ibid*, P 233

and absurdities, and that philosophers including *Madhva* have "The necessity of abiding by the facts vouched for by experience and Scripture",—then, what is the objection for including these considerations in the metaphysical description of God as अपृथक्सिद्ध, as it provides but a logical basis for all this? *Apṛthak siddhi* is a concept that entitles the world, (in relation to God), to the status of a legally wedded wife in the Hindu manner (अग्निसाक्षिक). The world requires justice from God on a dignified divine constitutional basis! It is unfair to derive the advantages of *Viśiṣṭādvaitā* without subscribing to its metaphysics! If the *dvaitin* really abhors the idea of God as "a proverbial Oriental *Ruler*"[1] he would be quarreling with the *Viśiṣṭādvaitin* just for the sake of a quarrel; for as long as he fails to show compelling metaphysical reasons as to why God "has not chosen to do otherwise than what the established facts show", his God will have all the whimsicalities of an "Oriental ruler". The *Viśiṣṭādvaitin* can explain on the other hand, that God's responsibility to the world is but a duty unto Himself, as it is His own interest to protect and take care of His Body; for, God cannot exist without His body at any time, which is after all meant for Him alone (अनन्यार्हशेष).[2] Only on the assumption of such an *organic* dependence of Soul on God can there be a meaningful prayer of the devotee as follows :—

(1) "तदहं त्वदृते न नाथवान् मदृते त्वं दयनीयवान् न च।
विधिनिर्मितमेतदन्वयं भगवन् पालय मास्म जीहपः॥[3]

"Therefore, without Thee I have not my Lord, and without me Thou hast not a worthy recipient of Thy Compassion; preserve this relation, O Lord, ordained by fate, and spurn me not."

(2) "O Nārāyana! Let your Mercy descend either now or later; for it has only myself for its objectification! It is all one to me. For it is my truth of conviction, which shall be known to you, that I cannot exist without you, nor can you function without me"[4].

1. *Ibid*, P. 232.
2. Refer *Rāmānuja's* detailed analysis of the conception of 'body' in *Śrī Bhāṣyam* II. i. 8 & 9 : "यस्य चेतनस्य यद्द्रव्यं सर्वात्मना स्वार्थे नियन्तुं धारयितुं च शक्यम् तच्छेषतैक-स्वरूपं च तत्तस्य शरीरमिति शरीरलक्षणमास्थेयम्।"
3. श्री स्तोत्ररत्नम् of *Yāmunācārya*, Śloka 51. Tr. by Swāmī Ādidevānanda p. 60.
4. *Tirumaliśai* Alwar in *Nānmugan Tirudandādi*–7. (Tamil)

(3) "O Govinda! Our relation with you is such as cannot be undone by anyone (including you)"[1]

Sri *Ranga Rāmānuja's* commentary on these words reads:—

"अयं तावकीन–सम्बन्धो वार्यमाणो ऽ पि दुर्वारः।" Sri *Periya Parakāla Swami* (in Tamil) further comments: "You cannot shake us off, even if You want! For, it will make You purposeless! You are the main फलि and we but आनुषंगिक–फलिन:. All this can be false only if the *Veda* is false; thus if You are a *Prāmāṇika*, be true to us here and hereafter".

Sri *Vaiṣṇavācāryās* have always regarded the *Carama Śloka* of the Lord in the Gītā (XVIII–66) as of Sacramental Value, where the Lord and the Jiva have agreed upon a covenant with two important articles of faith and assurance in it:—

(i) The Jiva has to 'give up' all lower loyalties, in preference to the highest loyalty to God which alone would make all others meaningful, by including them: सर्वधर्मान् परित्यज्यमामेकं शरणं व्रज।

(ii) God, for His part, would absolve the Jiva of all his sins, leaving no more worries for him: अहं त्वां सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः॥

The Lord claims this as His Divine Vow in the Holy *Rāmāyana:*

"I Shall extend and assure fearlessness to all kinds of beings from every source; such is my Vow: अभयं सर्वभूतेभ्यः ददामि एतत् व्रतं मम॥"[2] "I shall never forsake him who comes to Me as a friend—मित्रभावेन संप्राप्तं न त्यजेयं कथंचन॥[3]

In the *Bhāgavata* the Lord declares:

"I am dependent on my devotees, freedomless as it were, conquered by the saints, my devotees, as their lover; I cannot rule without them or bestow excellence that is everlasting, as I am their

1. *Āṇḍāḷ* in *Tiruppāvai*–28. (Tamil)
2. *Yudhakāda* XVIII.34.
3. *Ibid*, XVIII.3.

only refuge par excellence. They have enslaved Me by their love, like good wives their loving husband ".[1]

In the *Gita* He often assures : न मे भक्त: प्रणश्यति, " My devotee shall never perish "; न हि कल्याणकृत् कश्चित् दुर्गति तात गच्छति, " a doer of an auspicious deed shall never perish ". The *Rāmāyana*, opening, with a question and answer about the Nature of God, in a discussion between *Vālmiki* and *Nārada* describes Him as नीतिमान् (as possessing a norm of conduct) and not as whimsical; and confirms.

रक्षिता स्वस्य धर्मस्य स्वजनस्य च रक्षिता ॥ (I. i–14)

" He is true to His own law of Being and this He does, by protecting His devotees." The *Kaṭh Upaniṣad* pictures Him as " drinking " this ऋत, as a party to the Law of Cosmic orderliness, in company with the Soul, *Jiva* : ऋतं पिबन्तौ सुकृतस्य लोके. Above all, this concept is packed in the very description of God as *Nārāyana*, in the most sacred *Mūla-mantra*, the first among the three Mystical doctrines of the *Śrivaiṣṇavas*. The word can be construed either as a *bahuvṛihi* (बहुव्रीहि) or *Tatpuruṣa* (तत्पुरुष) compound :

1) नारा: अयनं यस्य स: " He who has his abode in the world of His creatures " is *Nārayaña*

2) नाराणां अयनं असौ इति, " He who is the abode of the world of creatures".

Vaiṣṇavism considers that this word is the quintessence of philosophy and not a mere name, eternally reminding us of the nature of Reality as relational with human participation in it. It suggests effectively (as no other name does) how God and Man cannot be defined except by reference to each other, reminding us of *Śruti* texts like : तेनैष पूर्ण: (Tai. Upa.) " He is complete only with this other ". *Śri Vedānta*

1. IX. iv. 63–68.
अहं भक्तपराधीनो हि अस्वतन्त्र इव द्विज ।
साधुभि: ग्रस्तहृदयो भक्तै: भक्तजनप्रिय: ॥
नाहमात्मानमाशासे मद्भक्तै: साधुभिर्विना ।
श्रियं चात्यन्तिकीं ब्रह्मन् येषां गतिरहं परा ॥
मयि निर्बद्धहृदया: साधव: समदर्शना: ।
वशीकुर्वन्ति मां भक्त्या सत्स्त्रिय: सत्पतिं यथा ॥ etc.

Desika has devoted a whole chapter to expound the traditional mystic significance of this word in his greatest work called the *Rahasya Traya Sāram* (in Tamil). He derives a hundred and eight important meanings literally out of this word, each picturing some aspect of relation between God and His creation; he establishes :—

कारक(ण)त्यं अबाधत्वं उपायत्वं उपेयता ।
इति शारीरकस्थाप्यं इह चापि व्यवस्थितम ॥

" What is sought to be established in the शारीरकसूत्र, is here also well established, viz— (1) God's self-causality. (2) His transcendence. (3) His being instrumental in the Soul's attaining Him. (4) His being also the Goal of such pursuit – the *Summum bonum* of life. The first half of the word नार, often symbolised as ' Water ' or ' Vitality Divine ' has too many well known derivations (निर्वचनानि) even to be mentioned here ! ! Of all these considerations, vital to religious experience, do not matter in any metaphysical description of God, basic questions regarding the use of such metaphysics will arise.

The Divine game of life has thus two aspects :

(1) God's *Sankalpa* (creative urge) " to become many " (बहुस्यां) or ' to build many homes for Himself, बहुभवन संकल्प as *Rāmānuja* puts it.

(2) The trust implicitly placed in the Souls (जीवा:) in the form of Freedom (दत्त स्वातन्त्र्य), to rise to his full Personality, the infinitising of his finiteness, with all accessories, करण and कलेवर, obtained or obtainable from Him. The liberty of losing this freedom by wrong choice, the greatest risk of life, makes all the adventure of life possible and enjoyable. The Jīva can thus ' fulfil ' or ' frustrate ' God's creative urge, to make the sport painfully long. Tagore says : " Beauty carries an eternal assurance of our Spiritual relationship to Reality, which waits for its perfection in the response of our love ". (*The Religion of an Artist*, p. 13). God loses pleasure in creation if He *imposes* His will on the *Jiva* at every turn, in the manner of a Sultan; the alternative is the freedom of choice to *Jīva*. We cannot, thus talk of God as Absolute and *Jīva's* freedom at the same time ! A God that is potentially incapable of ' disappointment ' at the wrong choices of His devotee, can never be ' concerned ' or ' kind ' to him ! ! The symbolic navel (नाभि) of the Lord is pictured by *Parāsara Bhatta Ācārya*, as ever

over flowing with world-process (जगतीपरम्परा), consequent on His urge to excel Himself as Saviour, (रिरक्षिषोचित) which is itself the result of His dissatisfaction (अतृप्तितः) with the light responsibility (कियान् भरः), springing from the already objectified world process; this disappointment is symbolised as the sunken stomach of the Lord (कृशितमिवोदरम्) as it were. This is the picture of *Ranganātha* (the 'Stage-manager' of life) growing ever in His responsibility.[1] The cosmic orderliness (ऋत) implies the conception of a Domocratic God, who functions more as a Persuasive Agency (the प्रेरिता of the *Śvetāśvatara Up*) than as a Despotic Ruler. Ontologically there is mutual dependence between God and the world. But since the world-process is an overflow from God as Self-expression, Teleologically it has become an inviolable article of the Divine constitution (ऋत) that those acts alone shall be beneficial and pleasureable to the *Jīva* that are also pleasurable to God, and in accordance with His संकल्प. Śri B. N. K. Śarma seems to have confused between these issues in his anxious efforts to represent *Rāmānuja* as having " for once given up his theory of reciprocal dependence, at *Gitā* X–21 " and having " admitted frankly that *cit* and *acit* contribute in no way to the *existence* of the Deity "[2] at *Gitā* IX–4. This is a strange method of drawing implications from the *Ācārya* (! !), after he himself admits just previously: "It is the inevitable implication of *Rāmānuja's* position that the Infinite cannot exist without its attributes of *cit* and *acit*, which are necessary to it ".[3] A further clouding of issues can be witnessed in a clumsy instance. The *Viśiṣṭādvaitic* Brahman being *ex* hypothesis '*Viśiṣṭaikyarūpa*' cannot be shown to be superior to its modes of *cit* and *acit*, or independent of them (परानपेक्ष), so long as the system is committed to their reciprocal dependence of *Śeṣa Śeṣī Bhāva*, and its corollary of the 'contribution theory' of mutual advantage between the two, held by at least a section of the Rāmānuja school, though Rāmānuja himself rises above such necessity in one con text (B. G. IX–4) and Vedānta Desika openly endorses Madhva's view and thus abandons the position believed to be characteristic of the Rāmānuja school".[4] Here is an unwillingness to see the real implications & advantages of the concept of Reciprocal dependence, or Contribution

1. कियान् भरो मम जगदण्डमण्डलीत्यतृप्तितः कृशितमिवोदरं विभोः।
रिरक्षिषोचितजगतीपरम्परां परामिव प्रथयति नाभिपंकजम् ॥
Śri Rangarājastavam, vol. I–114.
2. *The Philosophy of Madhvācārya*, p. 17.
3. *Ibid*, same page. 4. *Ibid* p. 39.

Theory. Mutual relation does not mean that God should have obtained the consent of His modes before admitting them as His body or that He should have conducted a plebiscite about the desirability of launching on another adventure of the Creative Act ! It simply means (if we must avoid absurdity) that He never ignores them in any consideration. To be clear : God's relation with the world is mutual (1) *Ontologically*, in the sense that He is neither more nor less real than it, (2) and *Teleologically* He is the principle that makes the process of evolution organically unified, by " endowing" it with an " initial aim " or " conceptual feeling " as Whitehead puts it, – a संकल्प, and *only* in this latter sense He is स्वतन्त्र. This *Teleological* concept should follow *ontologically*– says Rāmānuja by insisting on अपृथक्सिद्धि relation, and not anull all other metaphysical considerations ! *Ontology* should not be settled on *teleological* grounds themselves yet to be settled ! Whitehead writes :— " This subjective aim is both an example and a limitation of the ontological principle. In another sense the subjective aim limits the ontological principle by its own autonomy. But the initial stage of its aim is an endowment which the subject inherits from the inevitable ordering of things, conceptually realised in the nature of God. Thus the initial stage of the aim is rooted in the nature of God and its completion depends on the self–causation of the subject–superject. "[1] When the *Upaniṣad* says, "सदेव सोम्य इदमग्र आसीत् एकमेवाद्वितीयम्, " it is to be understood, in the sense as Whitehead says similarly : " Whatever arises in actual entities from God's decision, arises first conceptually and is transmuted into the physical world " and that "apart from God, there could be no relevant novelty. " " He is the actual entity in virtue of which the *entire* multiplicity of eternal objects obtains its graded relevance to each stage of concrescence."[2] Viewed primordially as " The unlimited conceptual realisation of the absolute wealth of potentiality, " not so much " before " creation but as " with " it.[3] When in the *Gītā*, (Verses referred to by B N. K. Sarma), the Lord declares that the world of being–becoming 'stood' in Him, and that He was not confined to them, (IX–4, & X–21). *Sri Rāmānuja* sets out to explain this creative urge *Teleologically* rather than *ontologically*, to mean that His personality and creative urge presuppose the world created (as it is), but lacking in any cognisable

1. *Process and Reality*, p.373.
2. *Ibid*, p. 248.
3. *Ibid*, p. 521.

shape or form, *and not Vice Versa.* अहंतु न तदायत्तस्थितिः, मत्स्थतौ तैः न कश्चिदुपकार इत्यर्थः। (*Rāmānuja Bhāsya*). " My Existence does not depend on their 'will' or 'favour.' They (souls and matter) do not oblige Me by willing My Existance. " This idea is further clarified by Rāmānuja in the commentary on the next verse: "(Says the Lord) 'I am the sustainer (भर्ता) of all beings in process. In so far as My very urge (मनोमय संकल्प) grants them their process of being-becoming, and is thus shaping them, sustaining them and directing them, I do not require any favour (उपकार) from them.[1] The whole idea is similar to what Whitehead means by saying : " His unity of conceptual operations is a free creative act, untramelled by reference to any particular course of things. "[2] It is by virtue of such a संकल्प, He is above petty enemies or friends, as the Initiator, operating patiently by His " overpowering rationality of His conceptual harmonisation. He does not create the world, He saves it or, more accurately, He is the poet of the world, with tender patience, leading it by His vision of truth, beauty and goodness."[3] when thus *Śhri Vedānta Deśika* reconciles God's Initiative (स्वातंत्र्य) with His creative urge, expecting fulfilment through accessories of *cit* and *acit*, he was but expounding अपृथक्सिद्धि, far from abandoning it, as Mr. Śarma has read it. The concept of Reciprocity is *ontological*, thus, essentially, and has been introduced mainly to make life real as a process with meanings for freedom, hope, harmony etc. The Divine hand that signed the constitution (ऋत) of Evolution is necessarily Gracious, as it willingly submitted to it. " धर्माणां स्थापनार्थं स्वयमपि भजते शासिता शासनं च"[4] as *Deśika* puts it. This ऋत is our only ground to philosophise, as both God and Man are parties to it. But the tendency "to look behind the scene" of ऋत has indeed produced a variety of philosophies, maintaining a *transcendent*, not in the sense of " more than what we know, " but in that of " *Otherwise* than what we know, " — which is only *Trans verse* to be correct ! Outside ऋत, or " apart from the experiences of subjects " as Whitehead says, " there is nothing,

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1. " सर्वेषां भूतानां भर्ता अहं न च तैः। कश्चित् अपि मम उपकारः। मम आत्मा एव भूतभावनः, मम मनोमय : संकल्प : एव भूतानां भावयिता धारयिता नियन्ता च। "
2. *Process and Reality*, p. 522. 3. *Ibid*, p. 526.
4. *Tattvamuktā kalāpa*, नायकसर :- 10.

   If : " God is personal where He creates. He accepts the limits of His own law, and the play goes on, which is this world whose reality is in its relation to the Person. " (Tagore in *the Religion of an Artist*, p. 17)

nothing, nothing, bare nothingness."[1] When the *Ṛṣi* of the *Iśa Upanisad* prays to the Lord (पूषन् the Nourisher) that the " brilliant golden lid may be removed "[2], he was not seeking this 'forbidden fruit' of irrational transcendent, but सत्यधर्मायदृष्टये, i. e. for the sight of Truth and its law—ऋत itself ! In the next verse, in fact, he appeals openly that he may behold that beatific vision of the Lord's most auspicious form—यत्ते रूपं कल्याणतमं तत्ते पश्यामि ", or the दिव्यमंगलविग्रह of the *Bhagavān* as *Rāmānuja* speaks of. The *upanisad* denounces those that resist the constitution of cosmic order :

1. एतं ब्रह्मलोकं न विन्दन्ति अनृतेन हि प्रत्यूढा : । (छान्दोग्य–VIII iii.2)
2. अनृतादात्मानं जुगुप्सेत् । (तै. नारायणीय ।

God cannot, however, relish the अमृतफल of the *Jiva*, as the Picture of the Twin-birds in the famous *Muṇḍaka Upanisad* puts it. He can however " drink " together (ऋत) with the *Jiva* as the *Kaṭha* puts it. *Vedānta* as theology can be understood only if all the implications of such a relation are analysed, as *Śri Rāmānuja* and his followers have attempted to do.

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1. *Process and Reality*, p. 254.
2. 15–16.

The Idea of a Universal Religion

By Dr. S. N. L. Shrivastava, M. A., D. Litt.

The idea of one universal religion for the entire humanity has been the dearest dream of man all down the ages and the hope continues to be cherished that some day in future humanity will be united in the acceptance of a single religion which may mean either the acceptance of a single system of religious beliefs and ideas and a uniform pattern of religious practices or the acceptance of any *one* of the different scriptures of the world such as the *Veda*, the *Koran*, the *Bible*, the *Tripitaka*, and so on. There are not wanting people who even think that all the historical religions and all the Scripures that have hitherto come into being during the course of past centuries are now outmoded and the world is waiting for the proclamation of a new religion by some new prophet who has appeared or is yet to appear on the stage of the modern world. Still others think that the whole game of religion is now played out and as humanity advances in civilization and in scientific and rational thinking, the superstition called 'religion' will have become a thing of the past. *Sigmund Freud*'s *The Future of an Illusion* is the *locus classicus* of this viewpoint. Men affiliated to this way of thinking would like to end religious dissensions by ending religion itself. It is not my purpose in the present article to examine and answer the arguments of those who think that religion is a superstition and nothing else. Nor do I commend the programme of doing away with religion altogether, in order to save humanity from religious dissensions. That, to my mind, is like throwing away the child along with the bath-water. Granting that religion is something ineradicable and vital, I shall discuss the problem of a universal religion, passing in review the different approaches that have been made to it.

All the different approaches that have been made to the problem of a universal religion can be brought under three main heads which I shall discuss in succession.

The first is what I shall call the eclectic or syncretic approach to the problem of a universal religion. According to this approach, a universal religion for the entire mankind can emerge as a result of an eclectic or syncretic combination of elements chosen from all the

historical religions, a sort of 'esperanto' religion, as it were, a multi-coloured mosaic carpet woven out of the threads drawn from the fabrics of all the existing religions. *Akbar's* attempt at founding a *Din-Ilāhi* is a well-known historical example of the syncretic approach. The celebrated historian *Arnold Toynbee* seems to accent the syncretic approach when he says: "A time may come when the local heritages of the different historic nations, civilizations and religions will have coalesced into a common heritage of the whole human family... The missions of the higher religions are not competitive, they are complementary." [1]

The possibility of founding a universal religion by an eclectic combination of elements taken from different religions has always appeared to me a pious hope which can never be materialized. It is impossible in the very nature of things. I am in completest and heartiest agreement with the pertinent observation of *John Baillie* that

"Every one of the world's so-called 'higher religions' has its own special genius, if that word be allowed. Each is a logical whole by itself— a *Gestalt*, as the psychologists might say, with an internal self-consistency of its own. It is quite fanciful to suppose that you can take a piece of one, and then of another and then of still a third, and glue them together." [2]

The advocates of the eclectic approach have always missed this important fact that each religion "is a logical whole by itself— a *Gestalt* with an internal self-consistency of its own." To admit this is by no means to deny that there is a common ground covered by all the historical religions in respect of *essential principles*. But that common ground is like the common denominator of different numerical figures, which in themselves are different and distinct numbers.

The second approch to the problem of a universal religion is the approach of those who hold some *one* amongst the historical religions to be the *only true* religion or the most developed form of religion to which the evolution of religious ideas in the human mind has arrived. This is the attitude of "exclusive claim" or what the Germans call *Ausschliesslichkeitsanspruch. Hegel's* claim about *Christianity* being

1. Arnold Toynbee: *A Historian's Approach to Religion*, P. 296.
2. John Baillie: *The Sense of the Presence of God*, P. 203.

the Absolute Religion is well known. *Edward Caird*, labouring under the influence of Hegel and his dialectical method, maintains in his celebrated *Gifford Lectures, The Evolution of Religion* (1893), that the varied forms of the religious life are steps in tne development of the religious Idea whose crowning fulfilment is the religion of *Jesus*. The advocates of this view would like to exterpate all the religions save the one which they hold to be the only true religion. All means, violent or non-violent, are considered fair for converting people to this one faith—I mean by conversion here what is otherwise called ' proselytization ', not that inner mystical conversion which radically transforms the life of a man by lifting him up out of the morass of sensate mundane existence and setting his feet firmly on the Godward journey.

Much havoc has been wrought in human history by the proselytizing zeal of the protagonists of " one true religion ". Millions have been massacred and rivers of blood have flown over the breast of Mother Earth as a result of the ' holy wars ', *Jehads* and crusades. Thanks to the progress of science and modernism which has sounded the death-knell of superstitions and released man to an appreciable extent (though, unfortunately, not totally) from the octopus grip of religious fanaticism, such wars, on such large scales, at any rate, are no longer fought in the name of religion, though they continue to be fought on political and other grounds. I would prefer a total wiping out of religion from the face of this earth, to a survival of religious fanaticism in howsoever sophisticated or camouflaged form it may retain its breath. " Religious fanatics ", *Dr. S. Radhakrishnan* pertinently remarked the other day, " try to secure a place for themselves in heaven, by creating a hell here on earth."

But why this *Ausschliesslichkeitsanspruch*, this claim for the exclusive validity of a single religion ? Why cannot the followers of one faith enter sympathetically into the spirit of the *Gestalt* of another faith ? Why cannot men perceive this very simple truth that God could not possibly have been of such a partisan spirit as to have poured the knowledge about His nature and the method of reaching Him, on a single chosen people and given the sovereign prerogative of propagating this knowledge all over the world to them alone ? Why cannot

they perceive, as did the *German* philosopher of the *Aufklarung* so clearly perceive when he said: " *Die Gottheit liebt es nicht ihre ganze Fulle in ein Exemplar auszuschutten und gegen alle andere zu geizen* ".[3] (The Godhead loves not to pour its whole fullness into a single instance and to be niggardly towards all others). The momentous question requires hard thinking and deep searching out.

After giving my best thought to the problem, I have come to the conclusion that the five causes listed below are responsible for the fostering up of spiritual chauvinism or the attitude of exclusivist claims for religions:—

1) Theories of Special Revelation.
2) Wrong understanding of the doctrine of Incarnation.
3) Wrong interpretation of certain Scriptural statements.
4) The unphilosophical approach to religion.
5) Lack of adequate number of Institutions to promote inter–religious understanding.

I shall consider these points one by one in the following lines.

(1)

It is well known that all those who put forward the claim to the exclusive validity of any particular religion do so mainly on the ground that the source of that religion is a special, miraculously attested and unique Revelation. Every revelationist, every protagonist of a uniquely attested Revelation, claims and believes in the heart of his hearts that there has been *only* that Revelation vouched unto humanity and the record of this Revelation in his particular Scripture is *the* Word of God. To accept that there have been other revelations also in different times and climes appears to him derogatory to the unique status of his own revelation and as robbing it of its infallibility and Divine authority. The infallibility of the Scripture is made to rest on its being the Revealed Book of God. Revelation is said to be a mystery far beyond the ken of human understanding. To bring it within the ken of human understanding is to defile its Divine immaculateness. The pertinent

3. Quoted in Baillie's *The Sense of the Presence of God P.* 206

question, then, is: How can man understand the meaning and assess the validity of *ex hypothesi super* human truths? If revelation of Divine truths *is possible* in human consciousness, it can only be so if the human consciousness itself participates in the nature of the Divine consciousness; otherwise, Divine truths will be wholly opaque to man. But if we grant to human consciousness the power of understanding Divine truths, we have to grant it to human consciousness in general, to the universal human consciousness, and not to some chosen men confined to a particular time or clime. A truth which cannot be universalized or universally verified in human consciousness is a misnomer.

If ever we are to come out of the shell of *Ausschliesslichkeitsanspruch* in which the theory of miraculously attested revelation imprisons us, we must understand the meaning of revelation itself in a rational and philosophical sense and not mystify it as the theologian does. The theologian must join hands with the philosopher in the correct interpretation of revelation. He must give up his wonted stock-in-trade of crying down philosophy as "merely human" and harping upon the mystery of God given in some revelation wholly *ab extra* to all human modes of knowing.

Dorothy M. Emmet has rightly observed :

"We are sometimes told that philosophy is merely human, whereas theology 'sees things from God's point of view'. I do not believe that this distinction can be upheld. Theology does not occupy the place of the transcendent mind of God. *It is the interpretation by men of their faith in the impingement of divine activity upon them*".[4] *(Italics mine).*

Granting revelation as the revelation of divine truths, they are certainly not revealed *in vacuo;* they are revealed to human minds and cannot escape being interpreted by the minds to which they are revealed, according to the level of their intellectual develoments and the influence of traditions and cultures, in which they are brought up. There is no descent of divine truths in their divine immaculateness unpassed through the human media or unjudged by the human mind. The same canons of human judgment with all its possibilities of errors

4. Dorothy M. Emmet : *The Nature of Metaphpsical Thinking,* P. 154.

and misinterpretations, hold good in the field of religious knowledge as in other fields of human knowledge. If knowledge has a generic nature which entitles it to the name of knowledge, the criteria of knowledge cannot be different in the different fields of knowledge.

If, therefore, Revelation is understood as the impingement of Divine activity on the human mind, the revelation of divine truths to human consciousness and as falling within the pale of human intelligibility and not as something *ab extra* to all human modes of knowing,the attitude of *Ausschliessklicheitsanspruch* with the intolerance and fanaticism consequent upon it, will have been given up. Revelation,the revelation of divine truths to human consciousness, will then be understood as a repeatable phenomenon, recurring all the world over, in different epochs of time. Of course,such revelations will be possible to men who by the utmost purity and saintliness of their lives and by the possession of requisite moral perfection, have made themselves fit for the reception of divine truths. Many such messengers of God have trodden the earth in ages past, and many will visit this planet in ages to come. The *Buddha* repeatedly told his followers that he was not the only *Buddha* that came to this earth but that many *Buddhas* had preceded him and many would follow him. *Budhahood* is a possibility within the reach of all. *Jesus* became the *Christ* when Divine Knowledge descended on him. As the word *Budha* means 'Awakened' or 'Enlightened' so the word *Christ* means 'Annointed'. (Old English, Crist; Greek, *Christos*, from *Chrien*=to annoint).

How *Jesus* rose to *Christhood* on the attainment of Divine Knowledge after the baptism is thus poetically and figuratively recorded in the *Bible* :

" And *Jesus*, when he was baptized, went up straight way out of the water: and lo, the heavens were opened unto him and he saw the Spirit of God descending like a dove, and lighting upon him :

And lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased."–Mathew, III–16 & 17.

(2)

I now come to the theory of Incarnations. The theory of Incarnations is a large and refractory subject and a full–fledged discus-

sion of the theory is not possible within the compass of the present article, nor would it be germane to its purposes. All religions believe in an Incarnation in some form or other but there is no consensus of opinion amongst them all, regarding the meaning of Incarnation. Accotding to the *Christian Bible*, the *word* which was with God, the *Divine Logos* or Divine Knowledge became incarnated, was made flesh, in the person of *Jesus*, the *Christ.*

" In the begining was the Word and the Word was with God, and the Word was God."–St. John. 1, 1,

" And the Word was made flesh, and dwelt among us, (and we beheld his glory, and the glory was of the only begotten of the Father), full of grace and truth."–St, John, 1. 14.

We have a parallel to this in *Budhhism*,according to which the *Dharmakāya* or the Eternal *Dharma* incarnates itself in the *Budhha–kāya* or the *Budhha–body.*

An exception may be found in the case of *Islam* which does not accept any Incarnation of God so called but accepts only (and *the only*) Prophet of God,

The *Jains* believe in Perfected Souls or *Tirthaṅkarās* (lit., those who have crossed over to the other shore). These *Tirthaṅkarās* are endowed with Infinite Knowledge, Infinite Power and Infinite Bliss (*anaṅta Jnāna, anaṅta vīrya* and *anaṅta sukha*). The *Jains* do not talk of God or Incarnation but they install the images of their *Tirthaṅkarās* in temples and offer worship and prayers to them, much in the same way, as, say, the *Hindus* do to their images in their own temples.

The *Hindu* theory of Incarnation (*Avatāra*) is well known. In the following verses of the *Bhagwad-Gita* is to be found the *locns classicus* of the theory :

" Whenever *dharma* suffers and *adharma* is on the ascendent, I project Myself, age after age, for the protection of the saintly, for the destruction of the evil–doers, and for the restoration of *dharma.*"– B. G. IV–7&8.

What is of unique value and significance in the *Hindu* theory of *Avatāra*, as enunciated in the *Bhagwad-Gita*, is the note of catholicity

struck by it, in its admission of the possibility of many Incarnations, appearing from age to age, and the validity and fruitfulness of worshipping all of them.

"Whoever," says the *Gita*, "devoted to a particular Form, wishes to worship Me, through firmness of faith, will have his undeviating faith in that Form strengthened by Me."–B. G. VII–21.

Not only are all manifested Forms of the Lord to be worshipped with reverence, the Lord points to a higher truth still, His ever Unmanifest nature, His Transcendent Primordial nature(*paraṁ bhāvaṁ*) whom men of lesser understanding know not. The Incarnate Form, the historical Incarnations, are projections from time to time, in the world of history and time, of the Formless Unmanifest, spirit which ever remains Unmanifest.

अव्यक्तं व्यक्तिमापन्नं मन्यंते मामबुध्दय: ।
परं भावमजानन्तीं ममाव्ययमनुत्तमम् ॥

"Men of lesser understanding, not knowing My Supreme, Transcendent, Inexhaustible, Incomparable nature, consider Me incarnated in a manifested Form (i. e. take that manifested Form to be My whole and complete being beyond which there is nothing of Me.) B. G.–VII–24.

The Ultimate Transcendent, above the world of historicity, remains the permanent possibility of endless Incarnations, endless *Christs* and *Budhhas*. Bigoted followers of religions, consider their particular historical Incarnations, to be the only Incarnations of God on earth, and that is precisely the cause of their fanaticism. That is why *Shri Krishna* calls them *moodhāh* (ignorant) and *alpabudhhayah* (men of little understanding). By explaining the higher truth Śri Kṛṣṇa has finally stormed the *Feste Burg* in which all bigotry and fanaticism seek shelter.

It is only in a climate of the deeper understanding, that all the different Incarnations are recurring and multiple manifestations, in the historico-spatial-temporal order of the self-same Unmanifest Godhead, that religious tolerance can grow and flourish. To take any single Incarnation as the only true and final Incarnation, is to toe the line

with those men of little understanding *(alpabudhhayah)*, who do not know the Transcendent and Unmanifest nature of God, as the source of numberless projections of Himself on the historico-temporal plane.

It augers well for the future of humanity, that this deeper insight and larger out-look on the question of Incarnations, has begun to be announced here and there. *Professor Wodbridge O. Johnson* of *Park College, Missouri*, contributes a very thoughtful and enlightening article entitled 'The Coming Copernican Christology' in the October 1960 issue of *The Hibbert Journal*. In this article, he makes a plea for the acceptance of a new *Copernican Christology*, growing under the impact of our advancing scientific knowledge of the expanding universe, and the growing acquaintance by the West, with the great *Asiatic* religions and leaders of religious thought. The "*Copernican Christology*" he tells us, "is gaining a wider and wider hearing with men of other faiths like *Ramakrishna, Baha'u'lla, Suzuki* and *Radhakrishnan* speaking eloquently on its behalf." (P. 12). The older *Christology* is described as 'provincial' and is said to be 'culture-centred rather than humanity-centred, since it restricts God's active concern for men, to the *Jewish* culture of the Near-East, allowing Him only an indirect interest in the rest of mankind. It is also geocentric rather that heliocentric, for it is still postulated on the *Ptolemaic* world view, which holds that earth is both spatially and axiologically the centre of space-time, and which ignores the growing probability that other people needing spiritual salvation inhabit other planets in other solar systems in other galaxies." (pp. 10-11).

The writer of the article points out that, in the light of *Copernican Christology*, foreshadowed in the writings of *Tillich*, "*Jesus Christ* is no longer the one and cnly, complete, and final creating and saving word of God. His sovereignty is limited to this 'wayside planet'. He is but one among other instances of the eternal *Logos* becoming flesh in a divine *kenosis*. He is not the only supernatural saviour, but one of a plurality of saviours, sent forth to save a plurality of intelligent races of beings, on a plurality of worlds, throughout the flow of time." (P. 13).

Not a whit of the greatness of *Christ* is lost, we should like to add, by recognizing him as one of the several saviours sent to

humanity; and not a whit is added to his greatness by insisting that he is the one and the only saviour humanity has ever received.

The said article concludes with these wise words : " The new *Christology*, if and when it becomes dominant, should transform the intolerant provincialism of *Christianity* into a new humanity and a new insight into the wideness of the Divine mercy." (P. 20).

That there is a growing insight into the wideness of the Divine mercy at the present day is also evidenced by the fact that the contemporary Western writers on philosophy of religion, do not confine their data to *Christianity* alone or to any single religious system, but draw largely from other religions, and base their generalizations on wider surveys. One such book, amongst the many that could be named is *Reasons and Faiths* by *Ninian Smart* (Routledge and Kegan Paul and Co.). A particularly notable feature of this book is this that therein the author draws a good deal of doctrinal illustrations from *Brahmanistic* and *Budhhistic* sources and registers a complaint against philosophers of religion confining to *Christianity* alone.

The way in which we understand what Scriptures are and our interpretations of certain Scriptural passages also go a long way towards fostering a spirit of exclusive claim for any one particular religion, against other historical religions. Generally the Scripture is taken to be a Revealed Book, the Word of God, and so on. The entire Scripture, *in toto*, it is popularly held, has come down in some miraculous manner *dues ex machina* upon a chosen people or prophet. The popular mind does not understand that a Scripture is an accumulation of ages, an accumulation of different strata of thought, evolved during different epochs of time. The word *Bible* itself comes from the *Latin bibles* which means ' a collection '. According to *Rev. Dr. J. T. Sunderland* there is a hiatus of a century and a half, between the old Testament and the New. Regarding the *Bible* being a record of the evolution of moral and religious ideas through the centuries, the following quotation from *Rev. Dr. J. T. Sunderland* will be found instructive and pertinent :

" The religion taught in the *Bible* is all ' one and the same ' only in the sense that the acorn and the oak are one and the same, or that the immaturity of the child and the wisdom of the man, are

one and the same. There is a veil over the eyes of every theory of biblical interpretation, which does not see in the religion which the *Bible* portrays, a flowing stream, broadening and deepening as it advances. The *Bible* is a panorama of religious progress. It deals with life, not death; therefore it is a record of growth, for life never stands still. It is the history of a moral and religious development, the most remarkable of which we have any knowledge, carried on, on the scale of a whole nation, extending not through a single generation only, but through forty generations— a period of time as long as from *Charlmagne* to the present day— and presenting through photographic exactness, every phase of individual and national progress, from the crude child-state to rich maturity."[5]

What is true of the *Christian Bible* is true of the other Scriptures of the world also *mutatis mutandis*.

When a genetic, historical, scientific and rational approach is made to the study of Scriptures, an agreeable atmosphere of harmony and concord can be created in which all the followers of different faiths can live and move. Scripture will not then be pitched against Scripture. But when such an approach is given up, an atmosphere of mutual antagonism is bound to prevail. When the *Holy Koran* says : " There is no God but God and *Muhammad* is His prophet " this, without any illegitimate straining of meaning, is a wholly sound proposition. Nobody will dispute that there is only one God and that *Muhammad* was a prophet of God. But it is an illegitimate straining of the meaning of the proposition to say that *Muhammad* was the *only* prophet of God, to whom the One God was revealed and that He has not been revealed to other prophets, in other places and times. Similarly when *Jesus* the *Christ* said : " I am the Light, the Way and the Truth ", all that he meant to convey was this, that he *exemplified* in his life spiritual illumination, the treading of the spiritual path, and the realization of spiritual Truth. He wanted his followers to understand these things as concretely exemplified in his own life which as merely abstract truths, it would be hard for them to grasp. Did *Jesus* ever say : I am the *only* Light, the *only* Way and the *only* Truth ? Yet his statement is strained to mean that.

5. J. T. Sunderland : *The Origin and Character of the Bible* (*Prabasi Press, Calcutta,* 1938), P.232.

Did not *Christ's* great Apostle *St. Paul* in his Epistle to the *Romans* say : " For as many as are led by the Spirit of God, they are the sons of God " ?—*Romans*, VIII–14.

Christ did ask his Apostle to go all the world over and preach the spritual truths proclaimed by him and it was perfectly legitimate on his part to have done so. But surely *Christ's* command did not imply that the missionaries must go and preach the spiritual truths, even in countries where they are already known or even to people who may better understand them. Why should they have not needed *Christ's* wholesome advice ?

" They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners, to repentence ". *St. Mark* II–17

(4)

All narrowness and bigotry, all attitudes of exclusiveness and antagonism, in the field of religion are tracable, at bottom, to unphilosophical or irrational approach to religious problems and issues. A philosophical approach to religion is the only way of removing the obstacles, that have barred the road to a genuine spiritual fraternity of mankind. A philosophical approach to religion implies (1) a rational examination of all religious dogmas and beliefs and relinquishing the tendency to mystify them and thus screen them from rational scrutiny, (2) relinquishing all claims to special miraculously attested revelations, allegedly beyond the comprehension of human reason, (3) constructing a philosophy of religion as a body of essential, permanently valuable and universally valid principles, based on a survey of *all* the world religions.

The last amongst the factors listed above by me which I hold responsible for the prevalence of an atmosphere of antagonism and exclusiveness in the field of religion, is an inadequate number of institutions for promoting inter-religious understanding—I say 'inadequate number ' advisedly, for I am not unaware of the fact that there alreads *are* some institutions doing the work. The best known of these institutions, as far as I know, are the *Ramakrishna Mission*, the

Theosophical Society and the *World Fellowship of Faiths*, with its Head-quarters at *London*, whose first president, if I mistake not, was *Sir Francis Younghusband.* If these institutions could ramify their branches more extensively, multiply their centres of activities, widen the nature of their programmes so as to cater to the needs of all strata of society, an appreciable result could be hoped for.

After the foregoing discussions, we should now be in a position to understand what universal religion truly means. Universal religion cannot be one which can be brought into being as the product of a combination of elements drawn from all the historical religions of the world for the reason, in the first place, that each historical religion " is a logical whole by itself—a *Gestalt* with an internal self-consistency of its own " ; and secondly because if we leave out in the historical religions all that is conditioned by the exegencies of time and place and the prevailing cultural factors, and concentrate on their basic, rock-bottom,*essential* ethico-spiritual principles, we shall find them to be common in all of them. If the *essentials* are common and over-lapping, what elements shall we choose in the differant historical religions, to combine them into a univrsal religion or a world faith ? Such elements could only fall within the sphere of the non-essetial.

It is also foolish and futile to, take any one of the historical religions, as the *only true* or the most developed form of religion, to which the evolution of religious ideas in the human mind, has arrived. The different historical religions were born and flourished in different cultural soils, at different epochs of human history, and we are not warranted in connecting them together, as lower and higher stages, in an evolutionary advance of religious ideas. The evolutionary advance of ideas from lower to higher is to be found in the history of each religion taken separately. It is a monstrous prejudice and sheer arrogance on the part of some writers, on the so-called comparative study of religions to say, that a religion which is chronologically the earlier is *eo epso* the more primitive. This is an incorrigible tendency of certain *Christian* writers who are over-zealous about proclaiming *Christianity* as the most *developed* religion in the world. *John Caird's An Introduction to the philosophy of Religion,* is an excellent book on

the subject, a classic to be admired for ever, but *Caird's* subscription to the view indicated above, made him say about the *Vedic* religion, which had the misfortune of having originated centuries before *Christianity*, that it was a religion which had as its practical result "a social system in which the grossest impurities were not only permitted, but perpetrated under the sanction of religion" and that it "not only offers no hindrance to idolatry and immorality, but may be said even to lead to them, by a logical necessity." (*Vide* the last chapter of the book, *Philosophy and History.*)

Having pointed out the futility of the two approaches to the problem of a universal religion discussed above, I now come to the third approach to the problem which I consider to be the only correct approach to it. This I shall call the stand-point of "*concrete universalism*" according to which the Universal Ideal of Religion, is there already and everlastingly, informing every historical religion and forming the faith and marrow of them all alike. The universal religion is the universal ideal of religion, running through and animating all the historicel religions. It is universal as all-embracing. It is not embodied *exclusively* in any one of the historical religions, which therefore has to be foisted on the whole of humanity. It has been admirably said by *Swāmy Vivekānand*:

"As the universal brotherhood of man is already existing, so also is universal religion. Who of you that have travelled far and wide have not found brothers and sisters in every nation? I have found them all over the world. Brotherhood already exists; only there are numbers of persons who fail to see this, and only upset it by crying for new brotherhoods. Universal religion, too, is already existing." (Complete Works, 10th Ed., Vol, II. P. 367),

To quote the illustrious *Swāmy* again:

"If there is to be a universal religion, it must be one which will have no location in space and time; which will be infinite like the God it will preach, and whose sun will shine upon the followers of *Krṣna* and of *Christ*, on saints and sinners alike; which will not be *Brahminic* or *Budhhistic, Christian* or *Mohemmedan*, but the sum total of all these, and still have infinite space for development; which in its catholicity will embrace in its infinite arms and find a place for every human being, from the lowest groyelling savage not far removed from the

brute, to the highest man towering by the virtues of his head and heart, almost above humanity, making society stand in awe of him and doubt his human nature. It will be a religion which will have no place for persecution and intolerance in its polity, which will recognize divinity in every man and woman and whose scope, whose whole force will be centered in aiding humanity to realize its own true divine nature.". (Com. works, 11th ed., Vol. I, P. 19).

What is needed today, and needed urgently and desperately, is not *a new universal religion*, but a universalising of our outlook, a widening of our intellectual horizon, a breadth of vision and a removal from off our mental eyes the blinkers of parcochialism and prejudice so that we could see with a clear vision, the variety and richness of God's immeasurable bounty, in His bestowal of varied faiths to humanity, through a succession of Saviours and God men. Not until men and women rise to this height of universalism, not until the truth is driven home to their minds that the *Bible*, the *Vedas*, the *Koran*, the *Zend-Avesta*, the *Budhhist Tripitakas*, and other sacred scriptures of the world, are pages in the self-same *Bible of Humanity*, can there ever be real unity amongst them on the plane of religion. The sooner this wisdom dawns on humanity, the better for it !

The Philosophy of Freedom & A bsolute Self-Surrender

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(The paper read in the thirty-third Indian Philosophical Congress, Ahmedabad in 1958.)

Let me be permitted, first of all, to describe the position I like to maintain by referring to a dialogue between Socrates and Theaetetus.

"*Socrates :* And have you never heard that I myself practise midwifery ?

Theaetetus : No, never.

Socrates : Well, my art of midwifery is in most respects like theirs; but differs, in that I attend men and not women, and I look after their souls when they are in labour, and not after their bodies; the and triumph of my art is in thoroughly examining whether thought which the mind of the young man brings forth is a false idol or a noble and true birth. And like the midwives, I am barren, and the reproach which is often made against me, that I ask questions of others and have not the wit to answer them myself, is very just–the reason is, that the God compels me to be a midwife, but does not allow me to bring forth ".

(Theaetetus, translated by Jowett)

Thus we find Socrates describing himself as philosophical midwife and following him I myself think that the wisest position in any philosophical disputation is to hold no position except that of the philosophical widwife or in other words that of an ever-vigilant "reflective awareness of the antinomical conflicts of reason " where we transcend all particular stand-points. Being a freedom from all positions it should not be regarded as a position in itself inasmuch as such a confusion implies ' the fallacy of transcendental dislocation.'

So far as our experience goes, we come face to face with an appearance wherever our ideas are riddled with insoluble contradictions, wherever we are involved in a perpetual oscillation and a constant shifting, wherever we are entangled in a hopless labyrinth of fresh expectations followed by fresh disappointments. In the words of the poet, we may describe the appearance as the state of things " where we look before and after and pine for what is not ", " where we hesitate and falter life away, and lose tomorrow the ground won today." It is the whole coil of serpents wherein the Laocoon of human thought has been interwined so that as it unties itself on one side it only ties its knots more tightly on the other'. It signifies a lapse, a blunder, a mistake, " a thing wherein we feel there is some hidden want." It is where in our aspirations for something higher and better we only revolve round and round our own little interests, where the soul instead of fulfilling itself only consumes itself like the Bhasmāsura of mythology, wherever we are one sided and partial in our outlook and life confining ourselves to one of the aspects and miserably Ignoring others. Error, confusion, denial of freedom and consequently a privation and the starvation of the spirit are its characteristics. In short, appearance is characterised by a constant restlessness due to a loose grasp of that by a strong grasp of which one is freed forever from this gigantic web. To quote the statement of Śaṅkara in this connection :–" *Nityapracalita-svabhāvah* " (Kaṭha Bhāṣya), " *Pratikṣaṇamanyathā-svabhāvah* " (Kaṭha Bhāṣya), " *Dṛśyamānameva sadakasmādabhāvatām gatam* " (Māṇḍūkya Bhāṣya), " *Diṣṭanaṣṭa-svarūpah.*"

Hence an eternal longing for that where the soul can find a final and a permanent resting place for itself. And this is the Reality. But it does not mean that Reality is a far-off goal to be achieved sometimes in future in some fairy land of Mid-Summer Night's Dream but what is actually meant is that Reality is already here and now. Only it is hopelessly missed and only at times we have a faint glimpse of it. As soon as our ordinary attitude undergoes a drastic transformation resulting in a transvaluation of all values, what formerly appeared to have the characteristics of appearance (i. e. the so-called appearance) is grasped to be enlightened by the eternal light of Reality. As a matter of fact, the polarity between appearance and Reality is itself apparent and exists *subspecie temperis* and not *subspecie eternitatis*. Nothing but the Real actually is. " Nāsate vidyate bhāvo nābhāvo

vidyate satah" (Gītā). The Real, being the fulfilment of all expectations, no longer gives rise to any further tension and hence no longer deceives. It is that after getting which no more desire is left in the soul. "*Yaṁ labdhvā cāparaṁ lābhaṁ manyate nādhikaṁ tataḥ.*" (Gītā) "*Nātah param kiñcidākāṅkṣyam asti*" "*Na tvātmaikatvavyatirekeṇāvasiṣyamāṇonyorthostiya kāṅkṣyeta*" "*Brahmāvagatirhi puruṣārthah*" (Śaṅkara's commentary on the Brahmasūtras).

It is a freedom from the bondage of things and theories, freedom from all particular stand points and position, a denial of all empirical and conceptual constructions. When the Real is grasped, all the doubts are removed, the sad vision of "the weariness, the fever and the fret here where men sit and hear each other groan" is no longer there, and there is a self-ful-filment through a constant realisation of Truth, Goodness and Bliss. The following statements of the Upaniṣads are very remarkable in this connection :

"*Bhidyate hṛdayagranthih chidyante sarva saṁśayāh*" etc. "*Ānandam Brahmaṇo vidvān na bibheti kutaścana*", "*Rasaṁ hyevāyam labdhvā ānandī bhavati*", "*Yo vai Bhumā tat sukhaṁ nālpe sukhamasti*".

Now the question is as to the means of attaining this Absolute Reality. That the Reality is not something to be intellectually conceived as this or that but only to be intuitively realised is a view supported by many idealistic thinkers, both Eastern as well as Western. And this, no doubt, is a plausible view. But to my mind, it appears that there is no royal road to the Absolute. Intellect or intuition, duty or devotion, good or evil, each of these can be either a means for or a hindrance to the attainment of the Reality according to the choice of the Absolute. It is the Absolute which ultimately determines the entire process, not only in its outlines but in its detail, and consequently the realisation of the Real is fully dependent upon the Absolute. The path one has to tread, the attitude one has to take, the goal one has to strive for, all these are ultimately determined by Reality. Therefore, to my mind it appears that there is no clear-cut pathway to Reality like the railway lines but the method by which one happens to attain, if at all, the summum bonum is regarded as the royal road to Reality. But such methods differ from place to place and from time to time according as different people succeed in attaining

the goal in different ways. The reason why this is so is that the root of success, if at all there is any, in the realisation of the Absolute lies not in the method but in the choice made by Reality itself. This is the well-known theory of grace which we meet with in the philosophies of the Bhagavad Gītā and Rāmānuja's Viśiṣṭādvaita Vedānta. In the Kaṭhopaniṣad we find a similar doctrine propounded by the Upaniṣadic seer when he says "*Nāyamātmā pravacanena labhyo na medhayā na bahunā śrutena. Yamevaiṣa vruṇute tena labhyastasyaiṣa ātmā vivruṇute tanum svām*".

Why one particular individual is chosen at a particular time and not another, is an ultimate mystery. Any question as to the validity and desirability of such differences in choice is bound to end in futility. The Reality is omniscient and we have to take resort to an unconditional and absolute surrender before the Absolute and then only we can be free. As a matter of fact, freedom lies in an absolute self surrender to the Reailty. To quote the Bhagavad Gītā in this connection:— "*Ye tu sarvāṇi Karmāṇi mayi sannyasya matparāh, Ananyenaiva yogena mām dhyāyanta upāsate. Teṣāmaham samudhhartā mṛtyusaṁsārasāgarāt, Bhavāmi na cirāt Pārtha mayyāveśitacetasām*".

But now an objection may be raised against such a theory in the following manner. If every detail of the world process is ultimately determined by the Absolute Reality, then the process of surrender also cannot escape the same fate and consequently our striving for such an unconditional surrender must be ridiculous and ethics will be a mere deception and a mockery. To this my reply is that not only surrender is determined, but the efforts and strivings of a man for surrender are also determined by the Absolute, and consequently such attempts are neither avoidable nor deceptive. We have been made so by the Absolute that we are bound to strive for the attainment of the goal. What then, I may be asked, is the need for advising people to surrender unconditionally in as much as those who are chosen will be compelled to do so ? What then is the significance of an 'ought' or a 'should' in such a world fully determined by Reality ? The advice, I reply, is no less determined. The entire show with all its 'is' and 'is not', 'should' and 'should not', and 'must and must not' is fully determined by the Absolute and all this is nothing but a manifestation of the Reailty. To quote the Gītā "*Īśvaraḥ sarvabhūtānām*

hṛddeśerjuna tiṣṭhati, Bhrāmayan sarvabhūtāni yantrārūḍhāni māyayā", " *Na tadasti vinā yat syānmayā bhūtam carācaram*". And, therefore, an 'ought' or a 'should' is as inescapable and irrepressible as any other fact of the universe. The world process is phenomenally free but transcendentally absolutely determined. As a matter of fact, trancscendental determinism is not incompatible with the phenomenal freedom of the world process.

Lastly, I must guard my view against a plausible misconception. I do not make any absolute claim about my theory since, according to my view-point, an absolute theory is not only an impossibility but self-contradictory inasmuch as the Absolute transcends all view-points. What is of supreme importance amidst the clashes of ideas and behind the battle of theories is, so far as my knowledge goes, the Absolute Reality which is at the root of all, rather than the theories or the ideas themselves.

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'Thiruppavai and Thiruvembavai'

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Tamil literature is enriched with numerous devotional hymns of a high order. In the history of religious literature of Tamil language, Thiruppavai deserves a special treatment. It was composed by Andal, one of the twelve outstanding devotees of Lord Krishna. Though Thiruppavai consists of only thirty stanzas, it has taken a deep root in the religious thought and sentiments of Tamilians all over the world. Stanzas from Thiruppavai are sung along with the Saiva counterpart Thiruvembavai (composed by St. Manickavasagar) with heart-felt devotion- during the month of Margazhi (December-January). A deep and analytical study of Thiruppavai will reveal its many sided excellence and its profound meaning.

Physical Aspect: 'A sound mind in a sound body' is a well known proverb. Body is the basis as well as the corner-stone for all faculties and development. It is practically impossible to develop the human faculties with a weak body as it is impossible to construct a tall super-structure with a weak foundation. For all practical purpose, body is only an instrument to achieve the noble aims of life. But the instrument must be kept perfect from every point of view. Physical alertness and vitality, physical exercise, and physical cleanliness are the three vital aspects of physical culture propounded by Andal in her immortal work Thiruppavai. To get up very early in the morning, particularly during the cold season one requires reasonable amount of physical alertness and strength. Physical alertness and stamina drive away laziness from the body and inculcate a sense of physical agility and makes a person very active and attentive. Andal advises the people in general and young women in particular to take fresh bath in the rivers and tanks in the early morning. They should swim, dive and willingly participate in all types of aquatic activities. It is a

well-known truth that swimming is the best form of physical exercise. Fresh bath in the river keeps the body clean and healthy as the mineral mingled with the river heals some of the diseases. Hence, it goes without saying that such a bath has hygienic, and medical values. Further, this is the most natural and the simplest method to maintain perfect health. The method-sponsored by Andal to maintain sound physical culture are scientifically relevent and capable of standing the test of time.

Mental Culture:—The month of Margazhi is the training period for mental purification. During this period everyone undergoes a severe and rigid training. They avoid the prohibited food that contains fat and confine to the simple diet. Excessive fatty food is neither good for physical health nor mental health. They are trained to restrict their desires and taste. Restriction of desires is posssible only by persons who have a high degree of will power and control of mind. Removing of animal qualities and enriching the mind with good and subtle qualities is the most important part of mental culture. Avoiding backbiting is the first step of mental purity and mental culture. Performing charity with a heartfelt philanthropic sense is the advanced stage in this direction. Andal points out the two steps in one of her pasurams. Thus the ways suggested by Andal for mental culture and mental purification are applicable to all.

Social Aspect:—Man is a social animal with gregarious instinct. The maid who goes to the river or tank for a bath in the early morning does not go alone. She wakes up all her friends residing in the neighbouring houses and goes with them with profound pleasure. All of them take bath in a team spirit. There is a sense of unity, affinity and integrity among the people. As a matter of fact, social consciousness, social awareness and social harmony are practically realised in day to day life during the month of Margazhi. The social aim of Thiruppavai is to share the pleasure among all and to lead a socially harmonious life with a fellow feeling.

Moral Aspect:—Purity of thought, word and deed are the three facets of morality. An analysis of the tripartite purity will reveal the fact that purity of thought is the basis which leads to purity of word, which ultimately blossoms into purity of action. Andal has formu-

lated a code of conduct and behaviour based on sound-moral principles. The various rules and regulations propounded by Andal are not meant for study and research but for practice in daily life. There should be a perfect and synthetic harmony among thought, word and deed. A devotee should think of the Almighty in his heart of hearts, sing His glory with joy and pray to Him with folded arms and entire body.

Natural Aspect:—Nature is the only best teacher. Nature is capable of teaching thousand and one valuable lessons in most effective way. Nature does not teach lessons by delivering Marathon lectures consisting of high sounding bombastic words but imparts knowledge silentely in action. Birds chirp and flowers blossom early in the morning. The flora and fauna are performing their duties with utmost perfection. The sun spreads rays and illumines the entire world of its own accord with perfect punctuality and regularity. As such why not man with all his six senses get up early in the morning ? Is it not his duty to learn the good lessons from Nature? Andal teaches such lessons in a very natural way by pointing out the natural phenomena.

Philosophical Aspect: Though the Almighty, the ultimate Reality is only one, He is mentioned by different names. It is a peculiar truth that the same devotee addresses God by different names according to his sweet will and pleasure. For instance, Andal mentioned God as Narayana, Paraman, Uthaman, Mayan, Mainthan, Anivilakku, Damodaran, Kesavan, Devadhi Devan, Madhavan, Vaikunthan, Vallan Manivannan, Govindan etc. But all these nomenclatures refer to one and the same ultimate reality i. e. God. The philosophy of Andal is that by whatever name a person mentions God, he means the one ultimate reality i. e., God. Hence the nomenclature is insignificant. It is neither advisable nor sensible to quarrel in and for the names of God. God is one, but names are many. Andal philosophises this basic truth in her immortal work Thiruppavi.

Andal's Thiruppavai has different shades of meaning. It has intellectual and emotional appeal. Above all Thiruppavai is a heart melting spiritual music capable of making the soul unite with God.

Among the 63 Saivite Saints, popularly known as Nayanmar, Appar (Thirunavukkarasar), Sambandar, Sundarar and Manickavachakar are placed in a venerable position of a high order. The four distinguished Saints are considered to be the strong pillars of Saivism. The literary works of Appar, Sambandar, and Sundarar are known as Thevaram. The hymns of St. Manickavachagar are collectively known as Thiruvachagam. Dr. G. U. Pope and Mr. K. M. Balasubramaniam have rendered Thiruvachagam into English. St. Manickavachagar was also the author of Thirukkovaiyar. He flourished in the ninth century A. D.,

Thiruvembavai is a section consisting of 20 poems in Thiruvachagam. The purpose of Thiruvambavai is to inculcate a sense of divinity in the people in general and the maidens in particular and pave the way for their physical, mental, social, moral and spiritual purity. The hymns of Thiruvembavai have various shades of meaning at different levels explaining the ultimate Reality.

St. Manickavachagar, in the opening stanza of Thiruvembavai clarifies in unambiguous language the significant truth of the Almighty i. e, Lord Siva. God has neither birth nor death. According to logic, an object that has birth must have death. In other words every species that is born must die. It is a law of nature that death should follow birth whatever may be the interval. The Almighty is not born; hence He cannot die. He has neither beginning nor end. The second vital truth of God is that he is a great embodiment of spiritual light of wisdom.

Lord Siva possesses many special qualities. He is a sweet nectar capable of healing all the diseases. He is the sum and substance of the divine knowledge. In other words He is the perfect Omniscient. He is an embodiment of Heavenly beauty.

Even if there is a universal calamity and a complete annihilation of the entire world, the Lord Siva is always immortal. It is indeed the divine capacity of the God. In Him the devotees find a harmonious combination of high antiquity and up-to-date novelty.

Thus the Almighty Siva possesses various divine qualities.

The maidens chant all the hymns of Thiruvembavai not for loaves and fishes but for their mental purity and spiritual sublimation. As a matter of fact, they sing the divine songs, as they swim in the cold waters in the early morning, praying with heart-felt sincerity for their complete freedom from the cycle of birth and death. The real salvation lies in obtaining full deliverance from worldly bondage.

The spiritual significance of awaking the maidens from their sleep is to uplift them from the state of ignorance to the state of spiritual enlightenment. In other words, St. Manickavachagar, through his immortal work, Thiruvembavai attempts to uplift humanity from the animal level to the divine level. The human mind is covered with ignorance, delusion, sense of false prestige, egoism ('I' ness and 'My' ness) and desire. A systematic and deep study of Thiruvembavai will enable the people to remove all the unhealthy layers that cover the mind and enable them to realize the divine light (Sivam) in their heart of hearts through the process of pure devotion or bhakthi.

In fine Thiruvambavai is a holy poetry which inculcates in the people a sense of divinity in thought, word and deed. St. Manickavachagar was the greatest poet among the Saints and the greatest Saint among the poets.

To conclude, Thiruppavai and Thiruvembavai are the two eyes of a true Hindu devotee. Though they sing the glory of Lord Krishna and Lord Siva respectively their goal is one and the same, just as the two eyes look at ONE object.

Forty Third All India Philosophical Congress at Dharwar

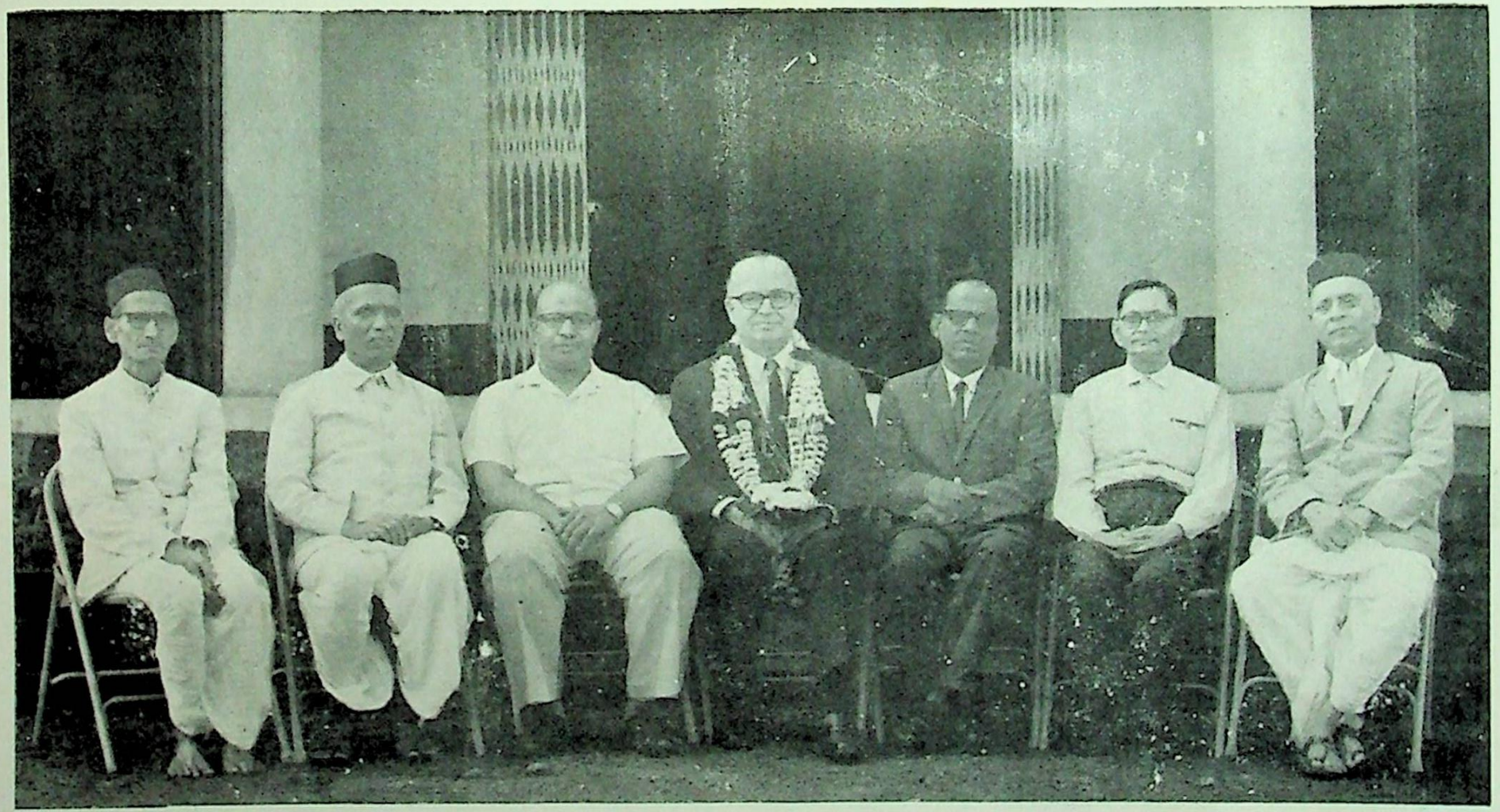
The Forty Third All India Philosophical Congress was held at Dharwar, in the Karnatak University campus, from 27th Oct. to 30th Oct. The University acted the host and the campus was humming with intense intellectual and philosophical activity all the four days. It was inaugurated by the VICE PRESIDENT OF INDIA, H. E. G. S. PATHAK. It was really a very unique occasion especially as it was the first time that the Congress was held at Dharwar.

Several scholars from various parts of India attended the Congress as delegates. There were two eminent scholars from out side India, viz. Dr. Gerhard Funke, of Mainz University, West Germany and Dr. Vijaya Tilake from Ceylon. Special lectures were delivered by these gentlemen and also by Dr. G. Misra, Utkal University. Several papers were read at the sectional meetings on different topics. The President of the Congress, Prof. Vadekar, dealt in his presidential address with the subject—" Philosophy, Reason and Metaphysics ".

Sri. J. V. Parulekar, the Trustee and Secretary of the Academy, attended the Congress as a Patron on behalf of the Academy. He met the President of the Congress Sri. Vadekar, the general secretary Dr. A. G. Javadekar and several other delegates and acquainted them with the activities of the Academy.

Prof. Vadekar and Dr. Javadekar with their friends Dr. G. N. Joshi and Dr. Bokil were good enough to visit the Academy on their way back from Dharwar. Dr. Funke, the German Savant, was also kind enough to visit the Academy and give a talk on the Modern Trends in German Philosophy at the Gurudeva Mandir.

It is hoped that these contacts with renowned scholars from far and near will be very helpful to the Academy.



L. to R. **1 Shri. T. S. Kulkarni,** Manager of the Trust, **2 Shri. J. V. Parulekar,** Trustee **3 Principal A. H. I. Vora,** Ahmedabad. **4 Dr. Gerhard Funke,** Mainz University, West Berlin.

5 Dr. T. G. Kalghatgi, Principal, Karnatak Arts College, Dharwar, **6 Dr. N. K. Devaraj,** Banaras Hindu University, Varanasi. **7 Shri. V. G. Jamkhandi,** Trustee.

Review of Books.

The Mysteries of God in the Universe: *by H. S. Spencer.*
Pablished by H. P. Vaswani, I Rajkamal. 705/3 Padmajee Park,
Poona—2. PP. xxix—183. Price Rs. 20/—

Sri Hormasjee S. Spencer has done a yoeman's service to the cause of Universal Harmony in general and Spiritual Life in particular, by bringing out the present work which is but a reprint of his two original brochures under one cover with a few additions to them. They form Sections one and two of this work. The author appears to be an erudite research scholar and a genuine *Sādhak*. His study of different revealed religions–especically that of *Zarathustrianism*–as well as of various physical sciences, is both extensive and intensive. Such a profound study associated with Prayerful meditation on God as well as consequent spiritual experiences, have revealed to him, some of the myriad Mysteries of Divinity, which he has tried to share with other aspirants in this illuminating and inspiring work.

"The Mysteries of God in the Universe" which forms the second section of this volume, carries the kernal of his message to humanity. The author's treatment of Spiritual Philosophy "which is designed to teach what Reality is and how it can be attained" (P. 102) is the essence of this kernal. His discussion of this all-important subject, though brief, is both scientific and convincing. It would have been better if he had paid greater attention and space to it than he has allotted to the doctrines of Reincarnation and *Karma*, that are merely "the corollaries of the fact of Spiritnal Evolution–the cardinal teaching of all revealed religions." (P. 101). For, an undue prominence given to these doctrines is likely to undermine the supreme importance of Spiritual Philosophy in the eyes of readers.

As Pope John XXIII has said: "Religions quarrel among themselves, because they do not understand religion at its best. Divisions and quarrels in the name of religions are on the surface, like waves in the sea. But deeper you fathom religion, you get to unity, universality and catholicity." (P. 174) Really, Morality and Mysticism form the deep core of all revealed religions. It is the pursuit of the Supreme

Goal of God-realisation that would enable us to dive deep into religion and realise unity in diversity. Hence the four-fold Pathway to God consisting of *Karma, Jnāna, Bhakti* and *Dhyāna*, depicted by the author (P. 171–172) deserves our earnest attention. We should try to utilise our Freedom of Will, properly, bring about our moral purification, develop full faith in the Omnipresent, Omniscient and Omnipotent God, carry on Prayerful Meditation on the Name of God, completely surrender our all to Him and obey His Will *(Saroshem Mazdāi)* and through His Grace attain the Light, Freedom and Bliss of Divinity (P. 124). "The aspirant's only objective is God and it should always remain God." (P. 123) "To lose yourself in Him is to gain Him and to gain Him is to gain everything worth-gaining." (P. 122)

"If this volume," says the author, "helps its readers to understand and realise the Real Self within each and through that Individual Self to realise the Absolute Self-the God without-this humble effort will have been more than rewarded."

It is only when "all Mankind seek the One God of All Creation that it would be brought into one Universal Fold." (P. 179). One God, One World, One Humanity, would then be the supreme ideal of all religions and bring about Universal Harmony.

We commend this valuable, timely publication for the careful study and earnest practice of all genuine aspirants and help to hasten the advent of Peace and Harmony in this troubled world.

M. S. Deshpande.

Sequel to the Mysteries of God in the Universe.

By H. S. Spencer and others. Compiled and Edited by T. R. Sherwood. Published by H. P. Vaswani I Rajkamal Poona-2. Price Rs. 10/—

This book is a compilation containing five essays by Sri Spencer and seven articles by other writers. The brief essays written by Spencer on allied subjects, form a sort of Annexe to his former work.

One of the seven articles deals with the greatness of Lord Zarathuṣtra; two throw some additional light on the doctrine of Rebirth and the remaining four, on the Spiritual Philosophy of Sri

Spencer. Appendix A, containing some extracts from the writings of Sri Spencer and of Dr. Rabindranath Tagore testify to the greatness of Zarathuṣtra. Appendix B contains extracts from the letters of Sri Spencer, written by him to the Compiler, from time to time, explaining a number of issues of Zorostrian faith.

The articles are replete with fine quotations from the works of some eminent Poets, Philosophers, Scientists and Saints, both from the West and the East, in support of the theories discussed by Sri Spencer in his earlier volume, mentioned above. The articles about his Spiritual Philosophy deal with the nature of the Supreme Mystery viz God, as also with means of realising Him. Self-less service, Self-enquiry, and Self-surrender are the paths discussed in them for the realisation of the Eternal Reality. Here is a typical example of God-realisation of one of the eminent Saints of the West; Saint Augustine tells us :

" I turned inwards and saw the Eternal Unchangable Light of God. Truth is the Eternal Light that illumines me. My Soul is safe in Thee. Thou leadest my Soul to the Ocean of unspeakable Bliss, surpassing the happiness of earthly life." (P. 120)

The presence and teaching of such God-men and *Sadhakas* alone is expected to bring about moral and spiritual awakening in humanity, leading to the realisation of the ideal of One World, the cherished dream of Sri Spencer and other modern Saints and Savants. As Dr. Rādhākrishnan tells us :

" The raw material of One World is present, it must become an organised psychological unity. Science and politics trade and transport, have produced a state in which different peoples are drawn together into unity. No nation can here-after isolate itself. Let us give to this world, which has found itself as one body, a world soul. Let us make this mechanical unity into a spiritual concord." (p. 91)

The printing and get up are very fine.

M. S. Deshpande.

A SHORT REPORT
OF
THE ACADEMY OF COMPARATIVE PHILOSOPHY AND RELIGION
BELGAUM.

For The Year 1968-69

There were 5 meetings of the Board of Trustees during this year. The Board has taken a decision to construct a hall and a few residential rooms.

Shri. Krishnashastri Marathe continued his discourses in Gurudev Mandir on Bhagavat-Geeta throughout the year on every Sunday. In addition, talks were given by the following persons :

1. Shri. Somanathanand Swamiji, Ramakrishna Ashram, Mysore.
2. Smt. Saraladevi (a disciple of Shri. Vinobaji Bhave)
3. Poojya Shri. Hirdaya Narainji-Yogiji-President, Manas Sadhana Mandal, Lucknow.
4. Shri. Narayanshastri Dixit Godbole, Jamkhandi.
5. Shri G. V. Tulpule, M. A. Sangli.

Keertans of the following two persons were also arranged :

1. Shri V. S. Kolhatkarbua; Poona.
2. Smt. Parvatibai Nandanikar, Sangli.

The Punya-Tithi of Shri Gurudev fell this year on 27-5-1969 and was celebrated on a modest scale in the Gurudev Mandir Shri. Sant Phutane Maharaj of Karhad was the chief guest and he gave three highly devotional and interesting discourses. Shri. Jeevanrao Yalgi and Shri. Krishnashastri Marathe also gave talks on this occassion. On the final day, Shri. B. D. Godbole and the late Shri. Anantrao Kulkarni (Post Master) addressed the Sadhaks on the teaching and message of Shri. Gurdev and the function ended with distribution of ' Prasad '.

Dr. Gerhard Funke, Professor of Philosophy, Mainz University, West Germany, paid a visit to the 'Academy' on 26-10-1969 and he gave a talk on the Modern Trends of Philosophy in Germany. Dr. T. G. Kalghatgi M. A. Ph. D., Principal, Karnatak Arts College, Dharwar presided and introduced the guest. Shri V. G. Jamkhandi, a trustee, thanked the audience and the guest.

Shri H. V. Koujalgi, Minister for Revenue, and Shri. B. M. Patil, Minister for Municipal Administration (Mysore State) paid informal visits to Gurudev Mandir and had a discussion with some of the trustees present, on the activities of the Academy. They promised to give a helping hand to this Institution. The Academy is grateful to the two Ministers for taking interest in the activities of this Academy.

Dr. Sampurnanand's lectures are now printed and the book–An Introduction to Vedic Study–is made available to the public for a small price of Rs. 1-50. We are grateful to Dr. B. R. Modak for editing the book and for contributing a learned introduction for it. The proceedings of the last year's Seminar (Validity and Value of Religious Experience) are in print and the book will be out before the end of November this year.

Books worth about Rs. 500-00 have been added to the library.

A Seminar will be held this year on " The Problem of Evil " from 22nd November and it will last for 3 days. The following persons have agreed to take part in the Seminar and read their papers.

1. Dr. V. W. Karambelkar, Kolhapur.
2. Dr. S. S. Antarkar, Panaji.
3. Dr. J. V. Joshi, Sangli.
4. Dr. S R. Talghatti, Poona.
5. Dr. B R. Modak, Dharwar.
6. Dr. S. G. Mudgal, Bombay.
7. Dr. S. L. Bhyrappa, New-Delhi,
8. Prof. B. R. Kulkarni, New-Delhi.
9. Shri. M. S. Deshpande, Athani.

Prof. Arabinda Basu, Anrobindashram, Pondicherry, has agreed to deliver " Gurudev Ranade Memorial Lectures " this year. The subject will be ' The Concept of Reality in Bhagavat '. The lectures may take place in the 4th week of December; the dates are being fixed.

Shri. M. S. Deshpande, Athani has revised "Thus spake Gurudev" and allowed the Academy to publish the same. We are grateful to him for this donation of his book.

We are happy that the following two persons have become life-subscribers of Pathway to God :

1. Shri. S. K. Gupta, M. A. Lecturer in Philosophy, S. C. S. College. Puri.

2. D. S. Golikeri, B. A., Retired Deputy Collector, Calcutta.

Shri. Krishnarao Deshpande (Chandurkar) and Shri. Himatbhai Goradia (Associated Auto Parts Private Ltd., Belgaum) have paid a further donation of Rs. 501-00 and Rs. 101-00 respectively to the Academy of Com. Philosophy & Religion. The Academy and we are grateful to them for their generous help to this Institution.

The Academy has sanctioned a donation of Rs. 501-00 to ' Gurudev Ranade Samadhi Trust', Nimbal and of Rs. 100-00 to 'Shri Amburao Maharaj Math, Inchageri.

Shri. T. S. Kulkarni, a retired Assistant Commissioner, has been appointed by the Board of Trustees as Manager of the Trust. He has taken over charge.

Statement about ownership and other particulars about
" Pathway to God ", annual magazine.

Form IV (See Rule 8)

1. Place of Publication :	Gurudev Mandir; Gurudev Ranade Nagar, Tilakwadi, Belgaum.
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5. Editors' Names : & Addresses :	(1) Shri. M. S. Deshpande, Vikrampur Extension, Athani.
	(2) Prof. B. R. Kulkarni, Bharatiya Vidya Bhavan, Curzon Road, New Delhi—1.
	(3) Dr. B. R. Modak. Near State Bank, Dharwar.
Nationality :	Indian.
6. Names and addresses of individuals who own the News-paper and partners or share holders, holding more than one percent of the capital.	Academy of Comparative Philosophy and Religion, Belgaum, Tilakwadi, Belgaum.

I, J. V. Parulekar, hereby declare that the particulars given above are true to the best of my knowledge and belief.

Tilakwadi, Belgaum,
21st November, 1969.

J. V. Parulekar,
Trustee & Secretary,
Board of Trustees.

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(27 Branches throughout the District).

FINANCIAL POSITION AT A GLANCE.

Authorised Share Capital	Rs. 85,00,000
Paid-up Share Capital	Rs. 77,29,200
Reserves & Funds	Rs. 23,82,219
Deposits	Rs. 4,89,24,623
Working Capital	Rs. 8,01,01,042
Loans Given	Rs. 6,05,23,477

All types of Deposits are accepted in every office of the Bank.

Safe Vault system is available at Bailhongal,

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R. V. MULIMANI, Manager.

M. S. HOSMANI, President.

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सुखाचे व समृद्धीचे जावो.

दि उगार शुगर वर्क्स लि., उगार-खुर्द

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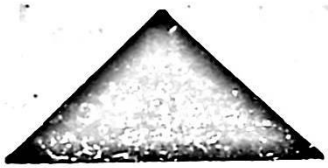
सिंडिकेट

इंडिकेट



सिंडिकेट हे राजेशाहीचे तर इंडिकेट हे समाजवादाचे प्रतीक झाले आहे. राजेशाही नेहमी अस्थिर असते, तर समाजवाद स्थिर पायावर उभा आहे.

बाहेर कोणताही "वाद" असला तरी, आम्ही महाराष्ट्र व म्हैसूर एस. टी. – व दोन्ही राज्यातील मोटार मालकांचे व फ्लीट ऑपरेटर्सचे टायर्स सारख्याच काळजीने रीट्रेड करतो; हे ३० वर्षांच्या सेवेनंतर "निर्विवाद" सिद्ध झाले आहे.

आपल्या टायर्ससाठी भेटा अगर लिहा—

एस. जी. फडके ॲण्ड सन्स

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Estd. 1930 : Scheduled Bank

Registered Office : **659–60, Raviwar Peth,**

BELGAUM.

Share Capital	Rs. 8,07,000/—
Reserves	Rs. 8,62,000/—
Deposits	Rs. 5 Crores & 75 Lacs

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2. ,, *H. S. Kulkarni*, B. A., *Vice–Chairman*
3. ,, *A. R. Naik*, B. A., B. SC., LL. B.
4. ,, *S. V. Kalaghatgi*, Merchant.
5. ,, *S. M. Muttur*, Merchant.
6. ,, *M. G. Herekar*, Landlord & Banker.

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फोन : ऑफिस ७९५ फोन : फॅक्टरी ६९८

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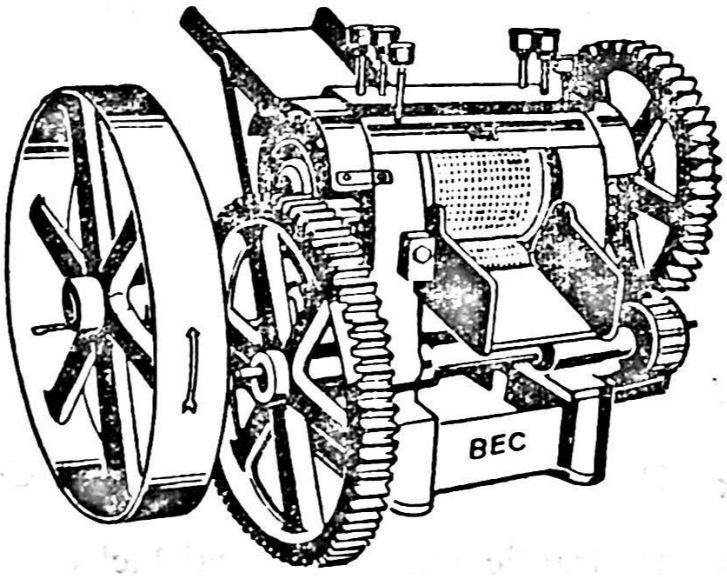

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TRAFFIC ISLAND,

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Telephone : '315'

The Belgaum District Industrial Co-operative Bank Ltd.,

BELGAUM.

Head Office :–5, 'UDAYA' Building, Shahapur Road, Belgaum.
Branch Office :–2803, Guruwarpeth, GOKAK.

AS ON 30-9-1959.

MEMBERSHIP

(1)	Government	1
(2)	Societies	345
(3)	Individuals	1544
	Total :–	1890

Share Capital	Rs.	6,51,600
Reserve Fund	Rs.	1,35,183
Other Funds	Rs.	2,31,557
Deposits	Rs.	14,45,129
Working Capital	Rs.	38,94,810

(1) The Bank is the only organisation which provides financial assistance to the Industrial Co-operative and Individual Artisans of the District.

(2) Deposits of all kinds are accepted at the attractive rates of Interest.

(3) All sorts of Banking facilities afforded.

(4) Thrift Deposit Scheme is the special feature.

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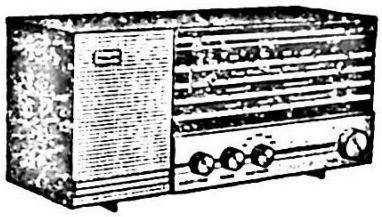
OOD Manager.

B. S. ARAGAVI, M. L. C.
Chairman.

फिलीप्सचा नवा



★ व्हेलीयंट II ★

किंमत फक्त ३७८-00 रु.

कर वेगळें

तसेच इतर नवीन रु. ७६८ पर्यंतचे रेडिओ निवड करण्यास विसरू नका

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-: बेळगांव जिल्ह्याचे अधिकृत विक्रेते :-

बी. व्ही. केळकर आणि कं.

खडेबाजार, बेळगांव.

फोन नं. २९८

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देशमुख रोड, टिळकवाडी, बेळगांव.

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विक्रांत बेकरी

फोन नं. ११९४

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5. **Choori Chikkanna** : Kannada.
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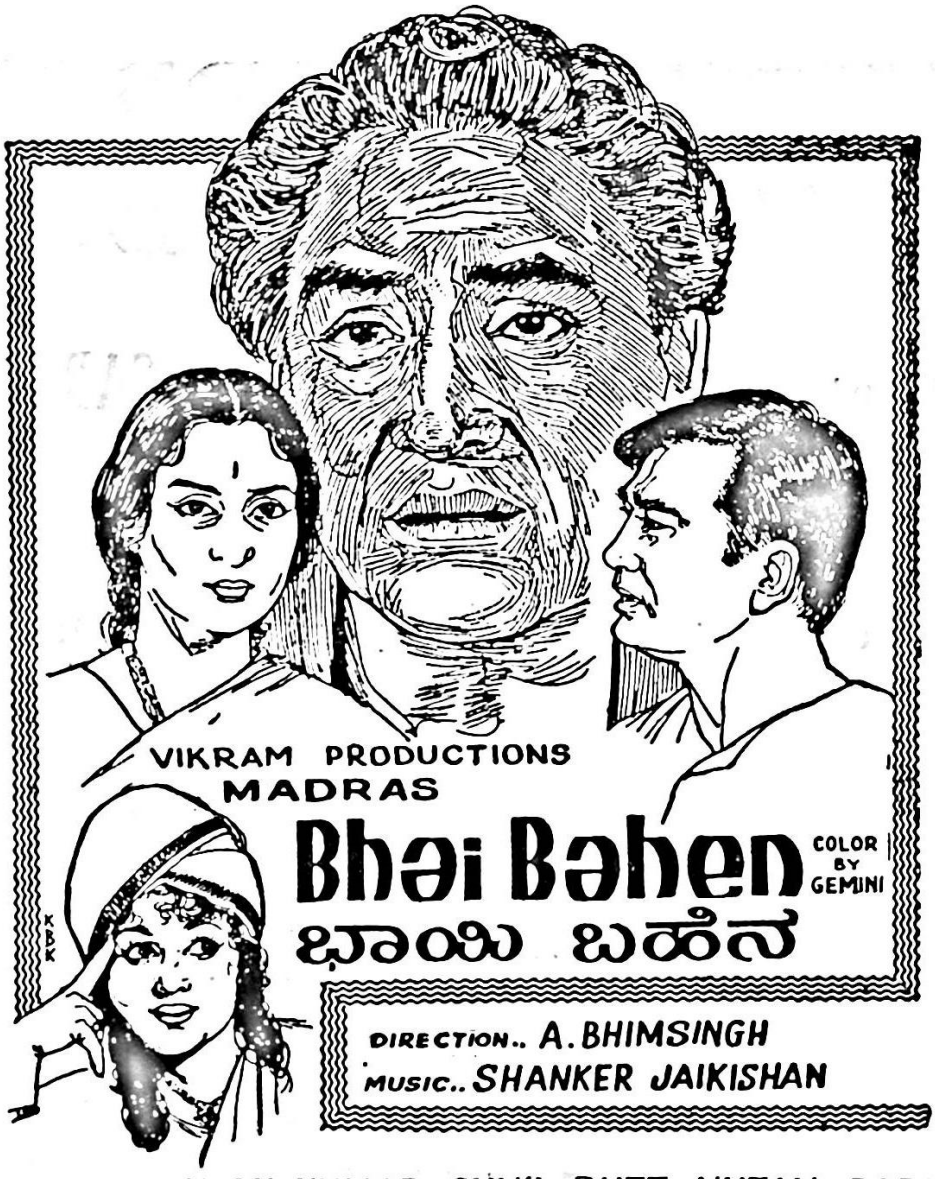

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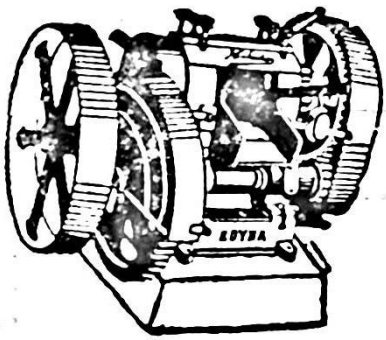

अधिकृत विक्रेते :-

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मे. गावडे आणि सन्स

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* * * *

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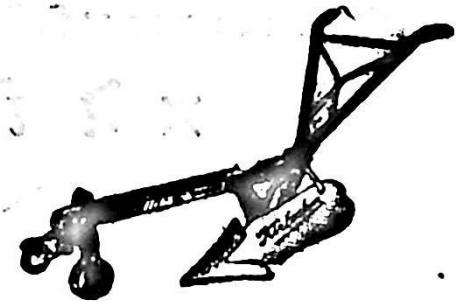

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- A Scooter or a motor cycle ?
- Medical equipment ?
- Typewriter ?
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- If you are, we can help you.
- Our Consumer Credit Scheme provides for low cost instalment loans.
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- Our branch Agent will be happy to assist you.

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K. Ramadas Nayak,
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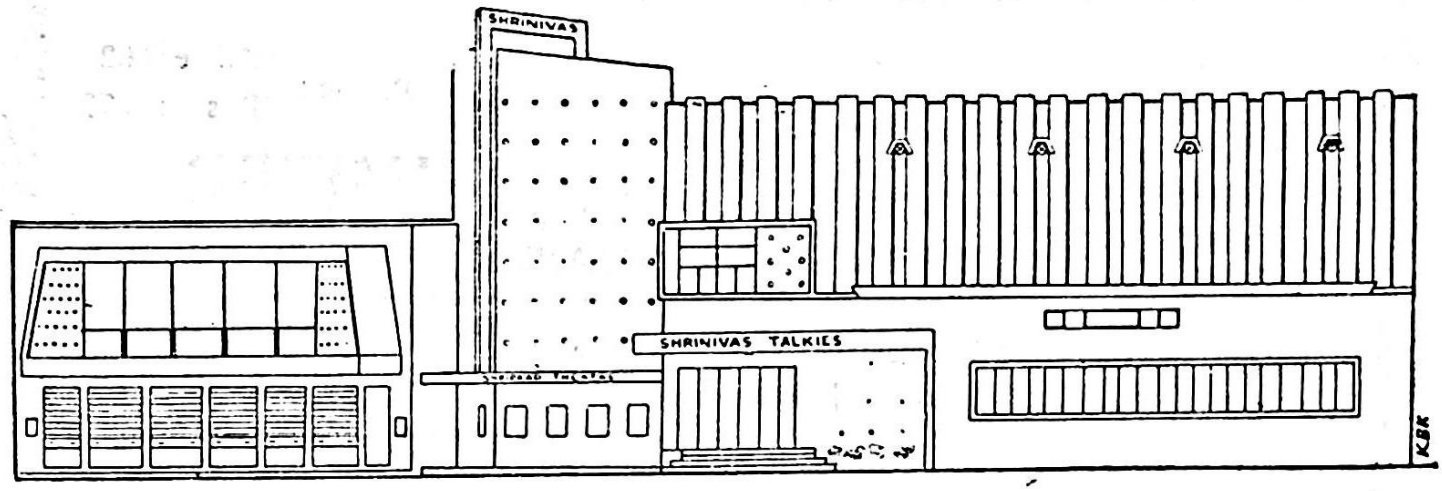

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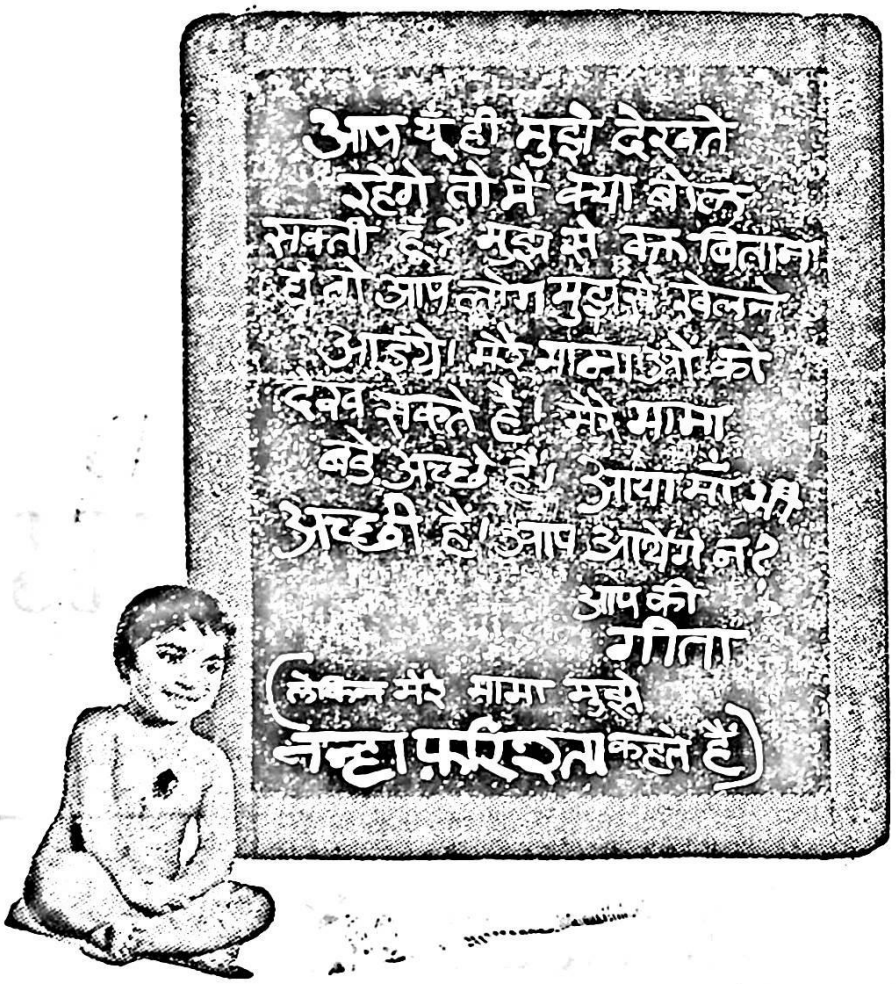

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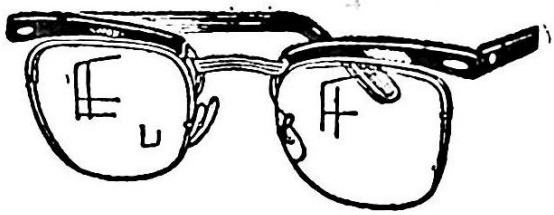

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